

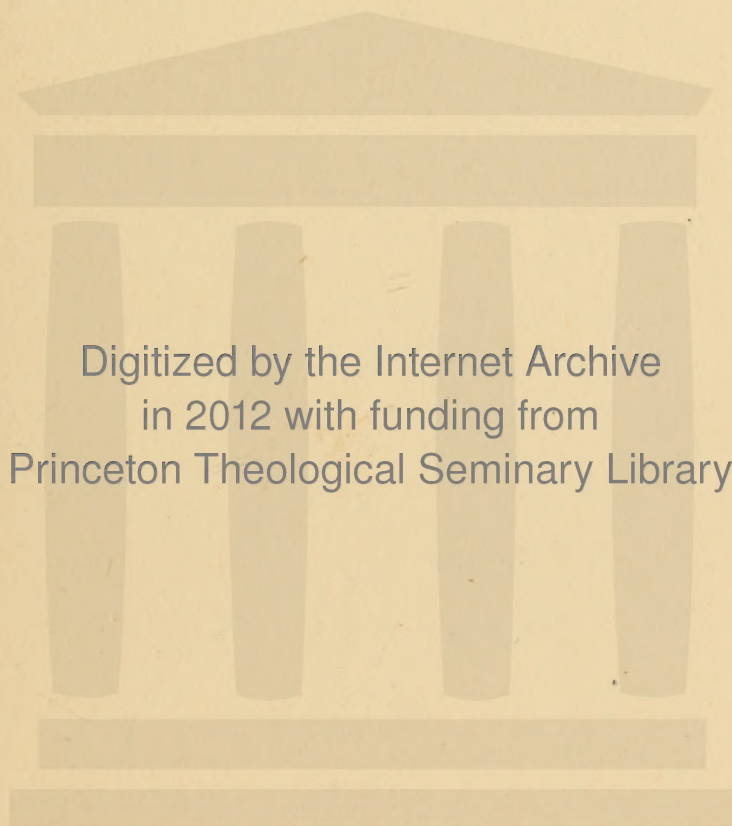


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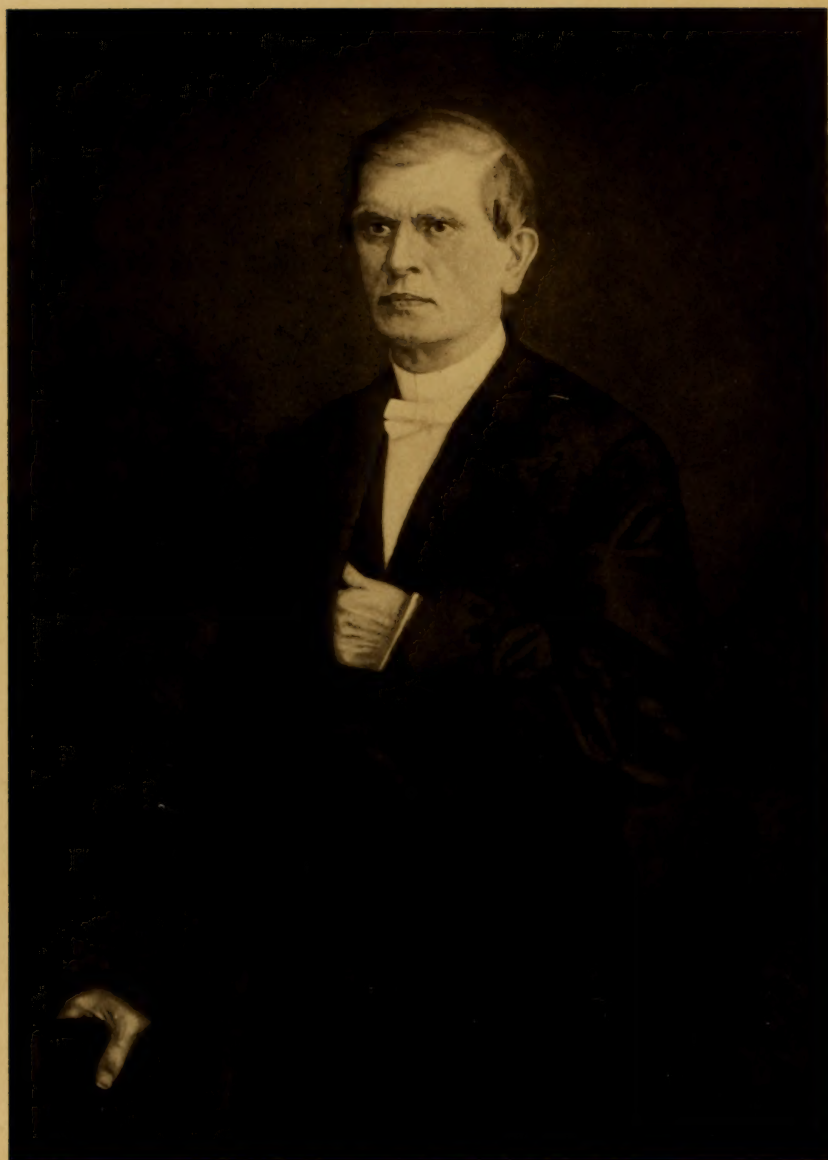
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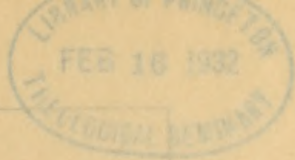
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THE HISTORY OF METHODISM

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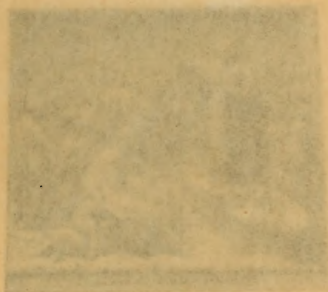
8 Bishop of the Methodist Episcopal Church,
Centralist of the Methodist Episcopal Church,
Sometime President of the General Conference of the
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Rev. Matthew Simpson, D.D., LL.D.

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

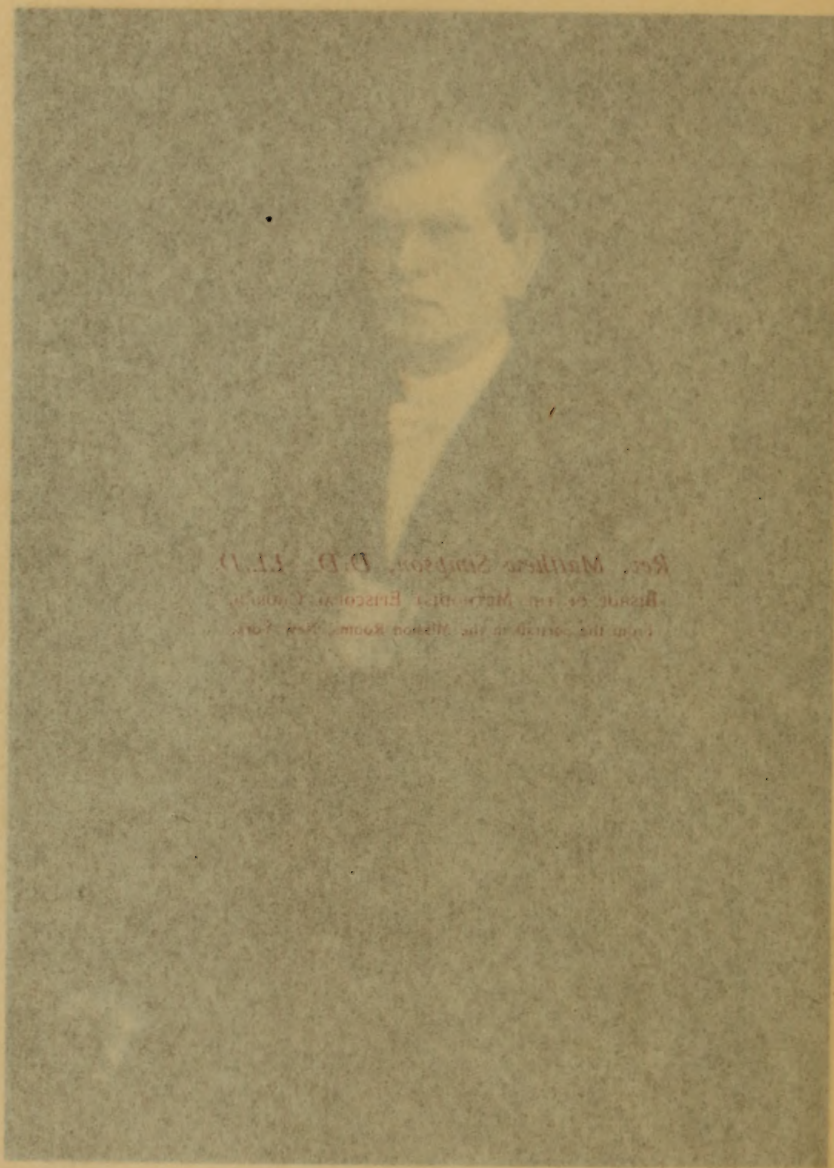
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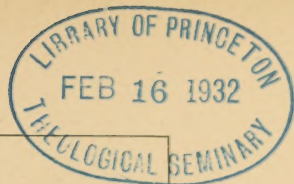
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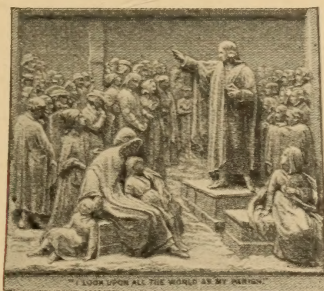
THE HISTORY OF METHODISM

BY ✓

JOHN FLETCHER HURST, D.D., LL.D.

A Bishop of the Methodist Episcopal Church
Chancellor of the American University
Sometime President of the American Church History Society
Author of "A History of The Christian Church," Etc., Etc.

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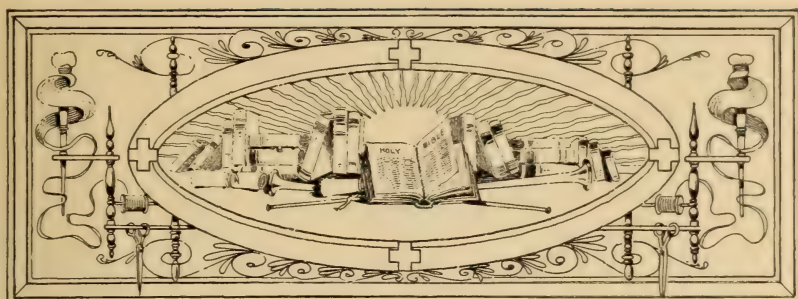
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CHAPTER XCVI

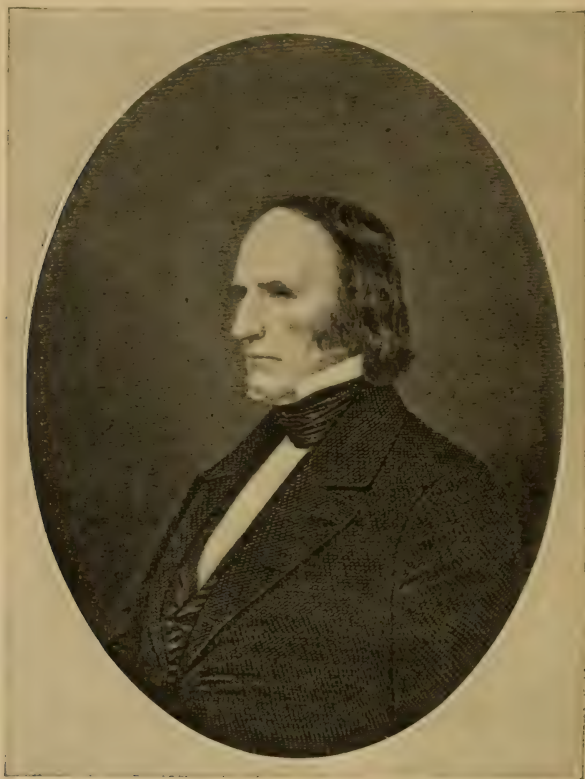
Sharing Power with Laymen

A SIMPLE POLITY.—FORCES AND MEASURES LEADING TO LAY REPRESENTATION.—ACTION OF GENERAL CONFERENCES.—THE PHILADELPHIA CONVENTION, 1852.—THE METHODIST.—THE VOTE OF 1862.—THE CONSUMMATION IN 1872.—THE CONSUMMATION OF 1900.

IT was inevitable that in the earlier days of Methodism the administration of its affairs should rest with its ministers. They went forth not at the call of the people, but to call the people. The small and untrained flocks, gathered by them over vast circuits, were quite content to permit the preachers to attend to the few and simple details of an incipient government. When the preachers met occasionally their consultations had more to do with each other and with their work than with making or revising rules for their members. Even when these clerical gatherings took the shape of Annual Conferences the business transacted in them pertained almost wholly to the ministry. No rash dreamer thought of laymen ever being represented in any governing body of Methodism. Long years sped away before the discovery was made that their primitive method trenched upon any of the rights or privileges of the laity.

The laity of the present day owe their enlarged place in

the Churches to the Wesleyan revival. The Methodist societies, with their trustees to hold the property and the stewards and class leaders to direct the temporal and spiritual interests



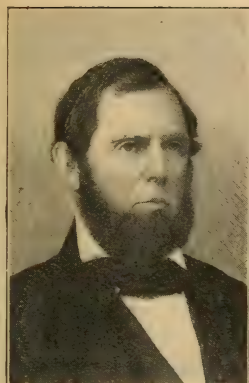
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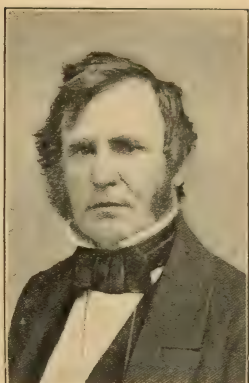
Justice of the Supreme Court of the United States.

of the flock in the absence of resident pastors, formed a school such as had never before existed for the training of unordained persons to bear the responsibilities of the Church. Yet at the first the traveling preachers monopolized the legislative power of the connection.

Good as it seemed and well as it worked for the time and



JAMES HARLAN.



PAUL DILLINGHAM.



WILLIAM DEERING.



OLIVER HOYT.



JOHN B. CORNELL.



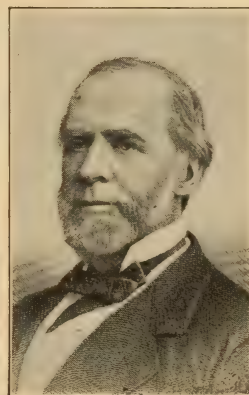
WASHINGTON C. DE PAUW.



WAITMAN T. WILLEY.



JOHN EVANS.



WILLIAM CLAFLIN.

EMINENT LAY MEMBERS OF THE GENERAL CONFERENCE OF 1872.

the environment thoughtful minds began to grasp the idea that the arrangement could be at best but temporary. Any system bearing the impress of such founders as Methodism had could command veneration. Yet a time must come when fitness to make the most of a great opportunity would weigh more with some progressive spirits than respect for a dead past. Between original Methodism and the Methodist Episcopal Church in the United States there existed little similarity. The former was merely an association of pious worshippers, collected under the supervision of one man, within the pale of an ancient hierarchy, and living under a political aristocracy—all of which resulted in a government, clerical or patriarchal. The latter was an independent Church, existing under a civil government most free and popular. Why should not its members have a larger share in matters of administration?

Of the forces which operated to create a sentiment in favor of lay cooperation two may be noted as conspicuous and potent. First, the growth of the denomination. This brought into the Conference a wider range of topics and involved larger care. In promoting the interests of new activities thus brought to the front, it was felt that the practical ability of laymen could be highly serviceable. Second, the spirit of the age. Restlessness prevailed. The most stable systems of government are modified to meet the requirements of progress. As usual the contagion extended to the churches. Agitation arose and reform measures were advocated from the platform and in the press. Conservatism no longer held the field unchallenged.

The agitation for lay delegation commenced as far back as 1816. After much discussion of the subject the reformers started a paper in Trenton, N. J., in 1820. It was entitled

the Wesleyan Repository, and continued in existence until the General Conference of 1824. When it ceased publication a yet more vigorous sheet under the title of Mutual Rights became its successor. Opportunity was thus furnished for dissenters to give vent to their views regarding needed changes in Methodist economy. Baltimore having been the seat of every General Conference except one, became also the headquarters of the reformers. Here, in 1827, they organized a new society called the Associated Methodist Reformers. The movement thus inaugurated culminated in the formation of the Methodist Protestant Church in 1830. Though many men of ability were thus lost to the parent Church, peace and quietness were secured for a season, and an era of remarkable prosperity followed.

Ten years later, at the General Conference of 1840, a number of memorials were presented asking for lay representation. The matter was referred to a special committee. Their report, which was adopted, stated "that it is not expedient to change the form of our government in any of the matters suggested." Of all the efforts that had to do with bringing about the final result perhaps the most important was put forth in 1852. This was a convention of influential laymen, numbering two hundred, and representing thirty-three churches, which met in Philadelphia on March 3 of that year. Marked moderation characterized the discussion. Among the weighty reasons urged in favor of the proposed change were that it would cement more closely the bonds of union between preachers and people, enhance the zeal of the laity in seconding the labors of the clergy, and greatly improve the Church finances. "Men," it was said, "will exert themselves most zealously for that in which they feel individually the deepest interest,

and their feelings of interest in any institution will be more intense as their sense of responsibility for its welfare is stronger." Free government being based on the will of the people, it was argued that, as our legislative department was entirely vested in the clergy, the change asked for was necessary to place our polity in harmony with the progressive movements of the age and the idea of the American people. The convention adopted a memorial to the General Conference, and appointed a committee of ten to wait on that body at its approaching session in Boston.

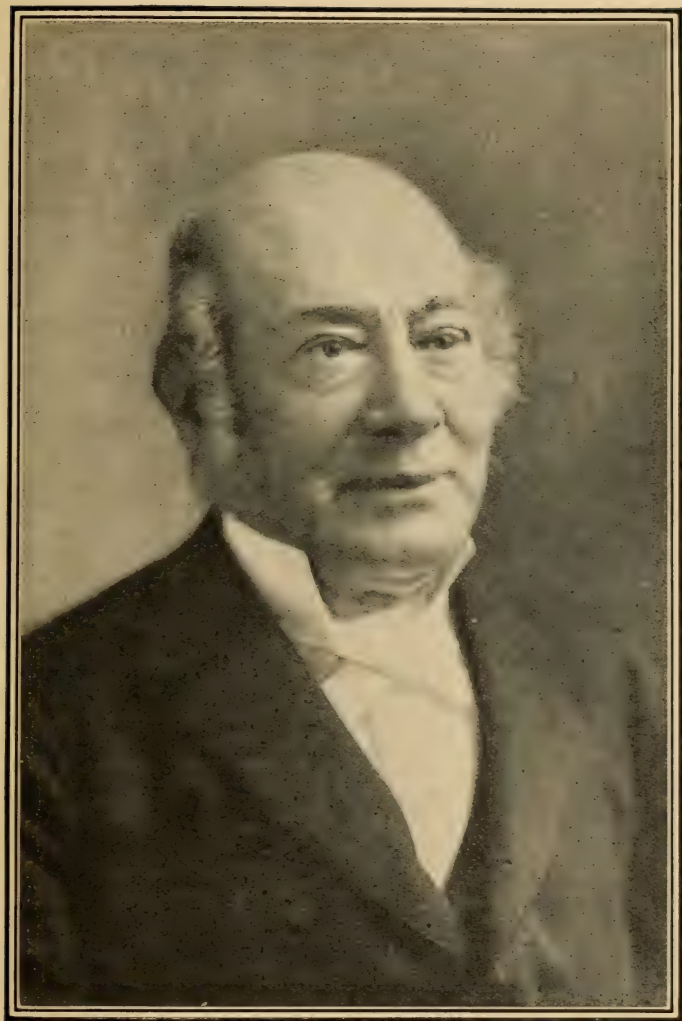
The memorial was referred to a committee of twenty-nine, of which Matthew Simpson was chairman. The committee was instructed to give a hearing to the delegates from the Philadelphia convention. Open sessions were held in one of the churches. Not only was the memorial considered, but addresses were listened to, from brethren who appeared before the committee, both in favor of and in opposition to the proposed measure. Believing that the change was not generally desired, by members or ministers, the committee reported that they considered it inexpedient to alter the economy of the Church as suggested. Their report was adopted by 171 yeas to 3 nays. A similar result was reached at the General Conference of 1856.

The bishops referred to the subject in their address to the General Conference of 1860, but did not go so far as to recommend the adoption of lay delegation. The Conference spent several days in able discussion of the question, and agreed to submit it to a vote of the members and ministers, to be taken in 1862. At this time a weekly paper, *The Methodist*, was started in New York for the purpose of helping on the movement in favor of lay representation. All ecclesiastical corporations are exposed to dangers from which

free criticism alone can save them.—For twenty years men interested in the best welfare of the Church had longed for an independent Methodist paper, loyal but firm. The Methodist, under the editorship of George R. Crooks, appropriately filled this unoccupied field.

If the cause gained slowly, it advanced steadily. Many causes combined to delay the final victory. Conservatives pointed out that, even without lay delegation, the Methodist Church was making rapid progress. Branches which seceded from the mother Church because of the lack of lay delegation had not made satisfactory advancement. Some friends of the new movement seriously crippled its chances by unwisely linking with it demands for large modifications of the episcopate and itinerancy. Thoughtful men could not sanction the threatened overthrow of the whole system because some details were confessedly imperfect.

Not only was it foreseen that the time-honored itinerancy would be affected by the proposed enactment, but glimpses were afforded of another "bone of contention" which it would ultimately introduce. In the *Christian Advocate and Journal* for March 11, 1852, the editor referred to a letter he had received from a "Sister Jenkins." In it she asked whether the proposed lay representation was to embrace the lay sisters. She pleaded that as her sex had to bear a full proportion of the Church's burdens, and were as much concerned in the character of her rules and regulations as the other sex, it was oppressive that the brethren should have everything to say in the deliberative bodies and should hold all the offices. Her communication closed with the prophecy that "women's rights will come to be more respected." The editor, George Peck, added by way of comment: "We cannot say but pure democracy, carried out in the Church,



PHOTOGRAPH BY SARONY.

GEORGE R. CROOKS, D.D., LL.D.

Editor of The Methodist; professor in Drew Theological Seminary.

would give Sister Jenkins a place in the General and Annual Conferences."

The vote taken in 1862 was reported to the General Conference of 1864 and stood, ministers voting for, 1,538; against, 3,069; of the male members, 28,884 for, 47,855 against. The report adopted at this General Conference "affirmed approval of lay delegation in General Conference whenever it shall be ascertained that the Church desires it." The votes of the ministry and membership were taken again in 1869 and 1870. A majority of more than two to one in the Church at large was in favor of the change, while the Annual Conferences voted for the change, 4,915; against the proposed change, 1,597. The crowning act of the long struggle took place on May 1, 1872, when one hundred and twenty-nine lay delegates were admitted to the General Conference, which met in Brooklyn, N. Y. Among the laymen thus added to the body were many men of great influence. The list included judges, members of Congress and of State Legislatures, and generals in the army. Their devotion to business, ability, and efficiency vindicated the wisdom of the legislation which gave them, at length, a place in the chief council of the Church.

In awarding deserved credit to the promoters of this wise scheme no one will be likely to underestimate the service rendered by papers devoted to its advocacy—nor is it likely that influential laymen, like President W. H. Allen, James Strong, John A. Wright, and many others equally able and active in its interests, will be denied the most generous meed of praise.

But most of all it must not be forgotten that it was ministers who led the way in this great constitutional reform. They were among the first to agitate the rights of the laity

in the premises. Throughout the controversy the proportion of ministers favoring lay delegation was greater than existed in the membership. The ministers were in advance of the laity from first to last. At the final vote, while over three fourths of the ministry favored the measure, only one half of the eligible voters in the membership asked for a change. Leading laymen worked for it with a will, but the great body of the membership cared little for it. Ministers pleaded with their congregations to vote for a change which would make them sharers in the government of the Church. More through their own pleading than anything else was it made possible for ministers to relinquish the sole power of governing which they had inherited. Instead of tardily and grudgingly conceding something generally sought they almost compelled the laity to share with them the privileges and responsibilities of Church government.

In 1900 the principle of equality in the representation of the two orders was put into practice. During the preceding quadrennium a proposition looking toward such equality had originated with the Rock River Conference and been accepted by an overwhelming majority of the members of Annual Conferences. In the General Conference of 1900 the lay and ministerial delegates sat in equal numbers. The episcopal address of that year expressed the hearty concurrence of the bishops. They said: "Equality in ministerial and lay representation, now made possible by the concession of the ministry, is the natural, just, and generous consummation of tendencies inseparable from the growth of our Church. As new opportunities and responsibilities thus come to our laity, we devoutly trust that it may be the occasion with them of a new and supreme consecration to our common Lord, of a large and patient study of

our unique and, because unique, strong ecclesiastical law and life, and of a conservative progressiveness equally removed from reckless haste and timid immobility."

It is cause for rejoicing that such a large question was brought to a peaceful and harmonious close. Had the same spirit prevailed in some of the controversies which had preceded this, much unkindly feeling might have been spared, and possibly unhappy secessions have been averted. De Pressensé affirms that "within certain limits Church government is as supple as it is simple." Methodism can point to pardonable and praiseworthy instances of elasticity enshrined in her history.



CHAPTER XCVII

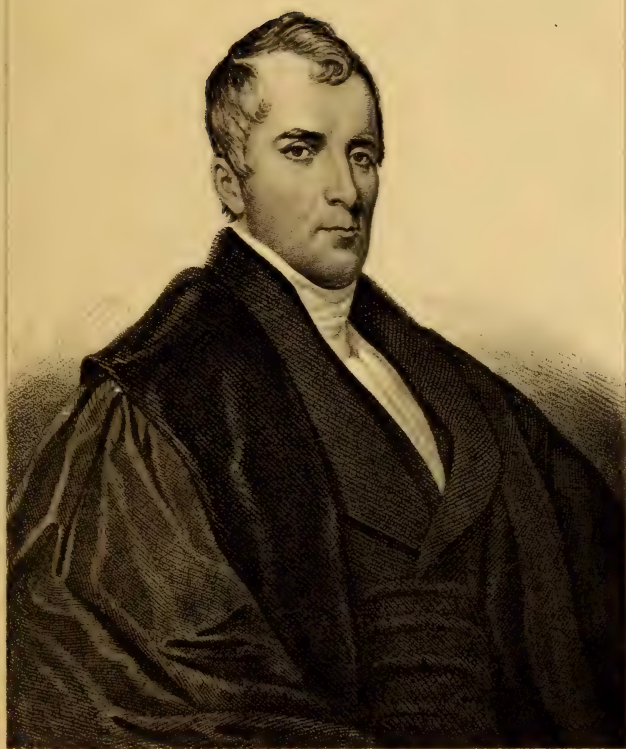
Able to Teach

A GROUP OF FAMOUS INSTRUCTORS.—WILBUR FISK.—STEPHEN OLIN.—JOHN DEMPSTER.—FISK'S LEADERSHIP IN EDUCATION.—OLIN'S GREAT NATURE.—DEMPSTER'S DEVOTION TO THEOLOGICAL SCHOOLS.

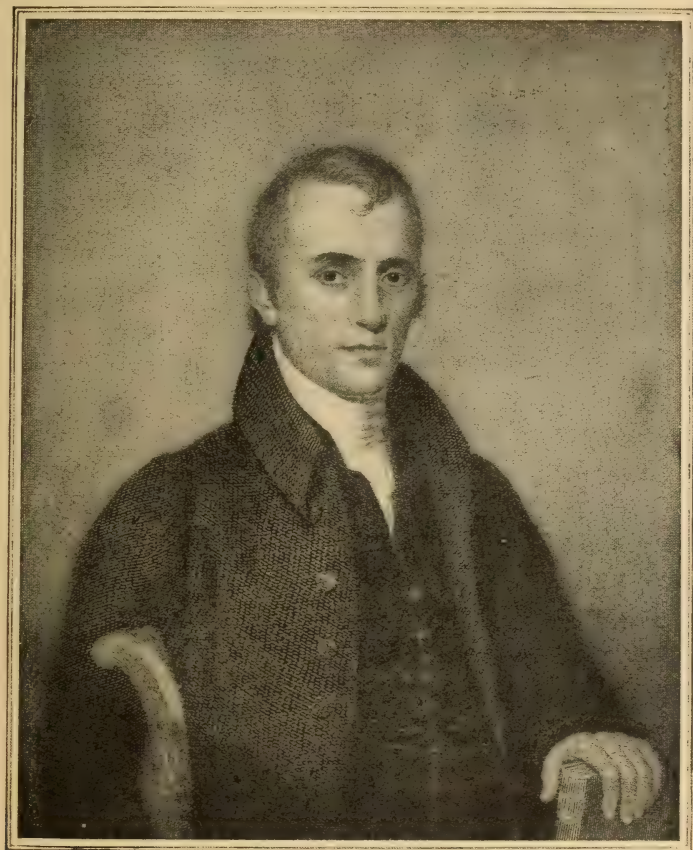
THREE names stand conspicuous in devotion to the cause of higher education in the Methodist Episcopal Church. Their successful advocacy of the policy of permanently endowing and equipping the institutions which still flourish, and are growing, has placed them upon a lofty pedestal of honor. They are Wilbur Fisk—who, though belonging to the previous period, comes properly for treatment into the group of educators—Stephen Olin, and John Dempster.

To have been one of the founders and the first president of the Wesleyan University; to have been twice elected to the episcopal office and to have declined it in favor of his position as an educator; to have given fundamental shape to Methodist higher education; and to have attained to the distinction of having been one of the best preachers this country has produced—surely these are achievements sufficient to insure undying fame and esteem to Wilbur Fisk.

Abel Stevens thus describes his appearance: "In person he was of good size and remarkable symmetry. His features



were harmonious, the contour strongly resembling the better Roman outline. His eye was nicely defined, and, when excited, beamed with a peculiarly benign and conciliatory



AFTER THE ENGRAVING BY PARADISE.

WILBUR FISK, D.D.

First president of Wesleyan University, 1831-1839.

expression. His head was a model, not of great but of well-proportioned development. It had the height of the Roman brow, though not the breadth of the Greek. His voice was peculiarly flexible and sonorous."

He was born in Brattleboro, Vt., on August 13, 1792. His father was a man of note, having served for many years in the Legislature of Vermont and as judge in the same State. Both his parents were descended from the early settlers of Massachusetts. Until he was sixteen he had not been to school more than two or three years. He studied at Peacham Academy, the University of Vermont, and Brown University, from the latter of which institutions he was graduated in 1815. His mother once said, "While Wilbur was aiming to become a distinguished statesman I was all the time praying that he might become a minister." Her prayers were answered. In 1819 he joined the New England Conference, and was stationed on Craftsbury Circuit, Vermont. When thirty-one years of age he was elected to the General Conference and appointed presiding elder of Vermont District. From 1826 to 1830 he was principal of Wilbraham Academy. Though the academy started with but seven students, one thousand one hundred and fifty were enrolled during his presidency. His mother urged him, for the sake of his soul, not to accept the work. She appealed to his own experience, claiming that he had declined in spirituality through his college career, but he claimed, in reply, such places could be made the scenes of revival influence.

When Fisk entered the ministry Methodism was one of the least highly esteemed bodies in the Eastern States. It was accused of ignorance and fanaticism, and often treated with contempt by the clergy of other denominations. Finding that there was not a single literary institution of any note under the patronage of the Church, Fisk made the vow, "If God spare my life and give me influence, the Methodist Church shall not want academies nor colleges." He believed that the highest culture was not incompatible with the deep-

est piety, and therefore he aimed to make our colleges equal to the best in educational advantages, and ahead of all in revival influence. His work in Wilbraham may be said to have lifted his entire Church of the East to a higher plane of educational enterprise, and to have formed a model on which other schools could be planned.

As president of Wesleyan University, from September, 1831, to February, 1839, his greatest work was accomplished. Despite the fact that comparatively meager salaries could be offered, yet, through the insight, influence, and organizing power of Fisk, a large number of brilliant educators became members of the faculty. Among them were such distinguished men as Durbin, Smith, and Whedon. During his administration the funds of the university and the roll of students largely increased. Out of the one hundred and fifteen graduates under his presidency many afterward attained to great distinction. A few of these were Osmon C. Baker, David Patten, Frederick Merrick, John W. Merrill, Henry Bannister, Davis W. Clark, Joseph Cummings, John W. Lindsay, Richard S. Rust, Daniel Curry, and Erastus O. Haven. The good he accomplished by his training of these teachers and leaders is a calculation which defies the figures of arithmetic.

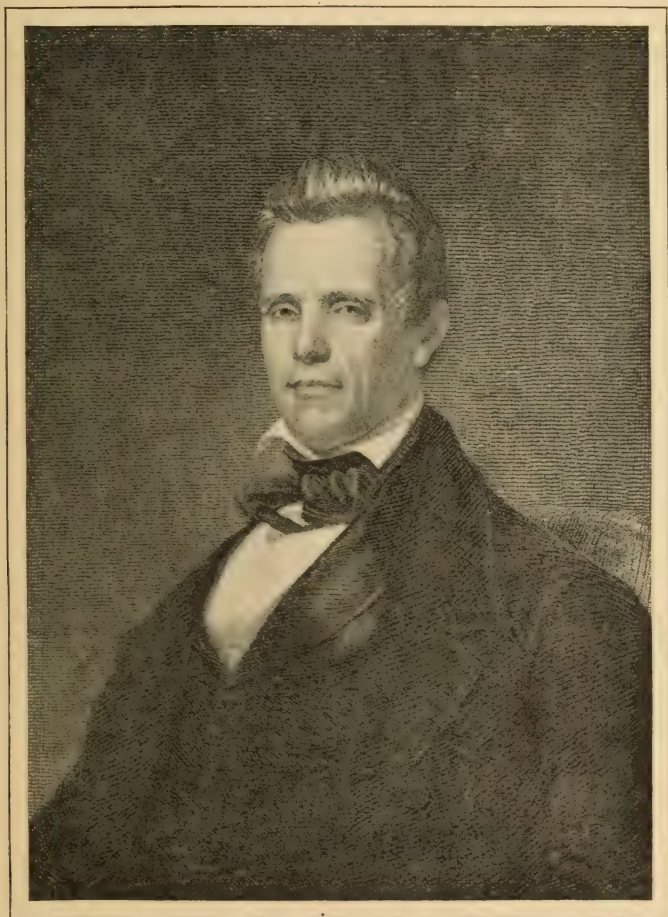
In 1828, at the organization of the Canada Methodist Episcopal Church, he was elected its bishop, but felt compelled to decline the office. At the General Conference of 1836 he was again elected to the episcopacy, and again declined, believing that he could do more for the cause of Christ where he was than as a bishop. Another great service which Fisk rendered to the cause of Methodist education was his successful advocacy of Conference education societies. It was through a report which he presented to the New England

Conference of 1834 that the first such society was formed. Other Conferences followed the example thus set until, in 1872, the General Conference took action to organize these separate societies. To Wilbur Fisk properly belongs the credit of originating the whole scheme, which from Conference education societies has developed into our present Board of Education. He died at Middletown, Conn., on February 22, 1839. His moral character was such that those who knew him most intimately could not readily point out one defect that marred the perfect beauty of his nature. He was an embodiment of a most intense, well-rounded, and attractive type of piety. As time rolls on, and generations come and go, his work will continue to perpetuate itself, his memory will be revered and loved, and his name fragrant "as ointment poured forth."

Olin's name has a wide and deep significance. He was born in Leicester, Vt., on March 2, 1797. His father, Henry Olin, was a member of Congress, a lieutenant-governor of the State, and one of its judges. From boyhood he had a thirst for knowledge. Having decided to enter the legal profession, at eighteen years of age he accepted a position in the office of an eminent lawyer in Middlebury. Finding, however, that he could not attain to the distinction he coveted without a liberal education, he entered Middlebury College, and, fired with the ambition to become Chief Justice of the United States, studied with all his power. He graduated with the honors of his class. His distinction was gained at a dear rate. Four and a half years of intensest application had so broken down his iron constitution and shattered his nerves that he was left with little capacity for any work for half the rest of his life.

He went south in search of health and employment. James

E. Glenn received him into his home in Cokesbury, S. C., and as a trustee of the village academy secured him a position. Glenn's influence largely shaped Olin's early Southern life,



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STEPHEN OLIN, D.D.

President of Wesleyan University, 1842-1851.

and was one of the agencies employed to give it an "unlooked-for turn." Finding that he was expected to open the daily sessions of school with prayer, he composed and pri-

vately rehearsed forms of prayer to meet the demand. In about six months he was awakened, and from that time, for three months, he sought the mercy of God until he found the divine favor. In 1824 he was admitted to the South Carolina Conference, and stationed at Charleston.

As a preacher he was remarkable. In him logical power, spiritual feeling, and vehement utterance were so blended that his sermons moved on as a mighty tide of thought and feeling. Failing health compelled him to cease preaching. In 1829 he became professor of belles-lettres in the University of Georgia, where for seven years he rendered brilliant service, but all the while suffering from broken health. He became president of Randolph-Macon College in 1834, but the increased strain of new responsibilities proved too much for him, and, in February, 1837, he was compelled to seek medical advice and entire rest in European climes. For three years he traveled in Egypt, Palestine, and Syria, and published the results of his explorations in two volumes of present value.

After the death of Fisk he was elected president of Wesleyan University, in August, 1840, but the state of his health did not admit of his assuming active work at that time. He was reelected in 1842, and filled the office subsequently until his death. Olin was emphatically a giant. He stood six feet four inches in height, with large frame, broad shoulders, ample chest, massive head, and an oval face, surmounted by a broad forehead. His noble form was but a feeble indication of the magnitude of his mind and the majesty of his soul. He was simple and unassuming in his manners. His scholarship was thorough rather than varied, although he possessed wide information on topics beyond his professional horizon. He was well acquainted with the scientific; political,

and religious thought of his day. His tenacious memory rendered his mind a bureau of statistics and facts which were ever ready for use. His chief distinction, however, was in the original powers of his mind. Like the body in which they were housed, these were colossal. The comprehensiveness which saw truth in all its relations, and which imparted sublimity to his thought, was his preeminent characteristic.

His management of the university had much to do with further developing Fisk's plans, and lifting it to the commanding position which it now occupies. His death, on August 16, 1851, came like a shock to the whole Church. Some of his last words, addressed to Bishop Janes, were, "I am resting on the old foundation; I shall be saved."

To John Dempster belongs the unique honor of aiding in the establishment of the first Methodist theological seminary in America. The work which he accomplished is one which it is difficult fully to realize. Methodism had grown so rapidly that the demand for preachers was largely in excess of the supply. As a result men were thrust into the field who were poorly equipped for their responsibility. Gradually a demand for a more learned ministry, capable of furnishing a more broadly intelligent and thoughtful style of preaching, began to make itself felt. Far-seeing men saw that, unless this want could be supplied, the educated classes would seek their upbuilding at other shrines outside Methodism. Moreover the increase of knowledge and the advance of society brought into the field astute and learned opponents to religion.

To meet these a higher standard of intellectual attainments in the Methodist ministry became necessary. A movement was started in this direction on April 24, 1833, by a convention of New England ministers and members, who met in Boston, to consider the expediency of establishing a Metho-

dist theological institution. The proposal received their unanimous recommendation. Later, Sunderland, Fisk, and Olin made strong pleas in its behalf.

Serious difficulties presented themselves. The scanty resources of the Church were already sufficiently taxed. Some, greatly mistaken as they were, believed that the absence of culture was a guarantee of ministerial efficiency. Not a few of the eminent educators of the Church spoke decidedly against "professional schools." The chief paper of the Church, then edited by Thomas E. Bond, was vehement in opposition to the new movement. It is not a little remarkable that the man destined to triumph over all these obstacles was a self-taught man. John Dempster was born in Florida, N. Y., on January 2, 1794. He was converted at a camp meeting near his home, at the age of eighteen. His school advantages had been of the most primary kind. Impelled by natural genius, and sustained by an indomitable will, he plodded on until he became not only a good English scholar, but also well versed in the theological sciences and in the Latin, Greek, and Hebrew languages. Most of these attainments he acquired while riding on horseback through forest trails or in the inconvenient cabins where he lodged. While presiding elder in the Oneida and Black River Conferences, between 1829 and 1836, he found it impossible to fill the better appointments in his districts with suitable men. He therefore applied to Bishop Hedding for the transfer of capable men from New England. When the bishop shook his head and replied, "We have no such men to spare," Dempster reached the conclusion, "Then we will build up men."

Over this need he brooded during the six years spent in missionary labors in South America, from 1836 to 1842. The

purpose to devote his powers to meet it when he should return home took definite shape. A sublime conception was formed, kindling his noblest enthusiasm, and destined to an ultimate embodiment equal to his fondest dreams. After his return from Buenos Ayres he spent three years in pastorates in New York city. These were full of labor for the great project that was on his heart. By correspondence and agitation he gradually won for his cause the sympathy and aid of friends who were in a position to help it. A beginning was made in Newbury, Vt., in 1845, the school being called “ Wesley Theological Institute.” The next year Dempster visited Scotland, the early home of his parents, to collect funds for the new enterprise. In 1847 the school was removed to Concord, N. H., and its name was changed to the Biblical Institute. Though lacking endowments and popular favor, a starting point was thus gained, at the cost of toil, struggle, and obloquy. For seven years Dempster unsparingly expended his energies in the interests of the school. He traveled many thousands of miles in this country and in Great Britain to raise friends and funds for his school. His lectures on natural and revealed religion, metaphysics, and Church history, although masterpieces, comprised but a small part of his many-sided effort. He was not only professor, agitator, and financier, but gave much of his time to correspondence, the answering of questions, and the solution of all difficulties which arose as barriers to his sublime object.

Having won for the Concord Biblical Institute a warm place in the affection of the surrounding Conferences, and conducted it to a stage where its permanency was insured, Dempster collected what remained of his wasted energies to pioneer a second school of the kind in the great West.

What he accomplished at Evanston in the founding of Garrett Biblical Institute has already been narrated.

Dempster is described as small in stature, thin, with piercing, restless eyes, over which projected brows like promontories; his face without color, and almost ghastly, yet set in the very center of tranquillity, and with a benevolent and very pleasant aspect of features and mouth. Of him Father Taylor once remarked, "Dempster's a walking corpse; but if you touch him, the lightning will stream out after you." As a preacher he stirred men profoundly. By felicitous terms of expression, delicate gleams of inquiry, vigor, and comprehensiveness of thought, fervor, and rapt inspiration of style, and, above all, by the inevitable conclusions of his logic, he adorned the pulpit to a preeminent degree. As a thinker he ranked among the first scholars and philosophers of his time. In the departments of metaphysics and theology he was regarded as having no superior in American Methodism. As an educator he possessed a rare power to communicate forcibly to others what appeared clear and certain to himself. Gifted with a glowing imagination and a sparkling and ready wit, he was able to make the most abstruse subjects glow with living interest.



CHAPTER XCVIII

Educators

JOSEPH CUMMINGS.—JAMES STRONG.—LANDON C. GARLAND.—LEADING EDUCATORS.—CONSECRATED CULTURE.—DIVERSIFIED TALENTS AND TOILS.

WHEN Joseph Cummings, president of the Northwestern University, died in Evanston on May 7, 1890, the pulpit and press, governing boards, and learned societies vied with each other in words of eulogy over a fallen leader. The statements that Methodism, in him, had lost its greatest college president, and that no other educational career stands out so strong, effective, and complete in our denomination, were indeed words of truth and soberness. He was born on March 3, 1817, at Falmouth, Me. At the age of twenty-three he graduated with honor from Wesleyan University, and in the same year was appointed professor of natural science and mathematics in Amenia Seminary. In 1843 he became principal of this institution. Three years later he entered the New England Conference, and there served four prominent pastorates with distinguished success. In 1853 he was called to the Chair of Theology in the Methodist General Biblical Institute at Concord, N. H. From 1854 to 1857 he held the presidency of

Genesee College, at Lima, N. Y. In these positions he attracted such attention and won such success that his alma mater honored him with a call to its presidency seventeen years after his graduation.

Of his achievements at Middletown it has been well and truly said: "Under his administration the material interests of the university were greatly advanced. The alumni contributed \$30,000 for a library fund. Isaac Rich and Daniel Drew pledged to the endowment fund \$200,000. The old Boarding Hall was remodeled and transformed into Observatory Hall, and surmounted by a tower containing a telescope of rare power and perfections. A model gymnasium was provided. The memory of Wesleyan's heroic dead, sacrificed in the war for the Union, was rendered perpetual by the erection of Memorial Chapel. The scientific collections were largely enriched, the faculty increased in numbers, the course of study expanded, and the halls of the university for the first time thrown open to women. And, finally, a palace was erected by Orange Judd, in the interests of natural science, which is one of the completest and most elegant in the land."

Resigning the presidency of the Wesleyan University in 1875, he filled its Chair of Mental and Moral Philosophy and Political Economy until 1878. At that time he returned to the pastorate, serving the church at Malden, Mass. A crushing debt threatened its existence, but by his remarkable financial skill and personal energy he rallied the people and provided for payment of the debt. On June 21, 1881, he was elected president of Northwestern University, an office which he held continuously until his death. He carried with him to the West abundant courage, energy, and hope. His ripened experience was worth more to the institution than

the sparkling qualities of a younger man. Under his presidency the university more than doubled the number of its



JOSEPH CUMMINGS, D.D.

President of Wesleyan University and of Northwestern University.

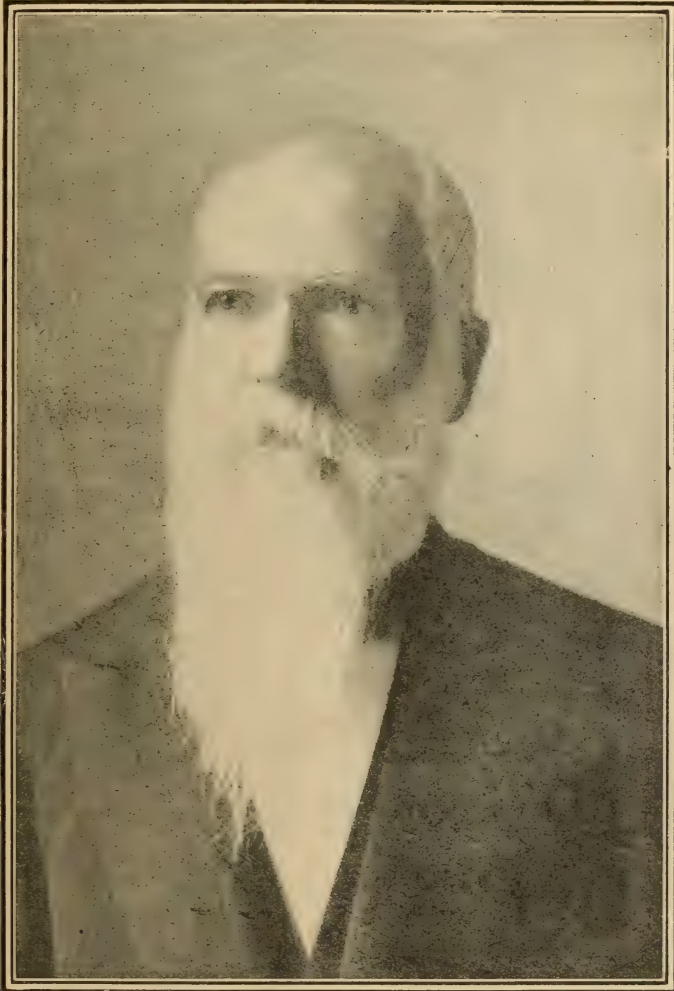
students, a debt of \$200,000 was paid, and three new buildings were erected.

Cummings was delegate to the General Conferences of

1864, 1876, 1880, and 1884. Wesleyan and Harvard Universities conferred on him the honorary degree of Doctor of Divinity, and Northwestern that of Doctor of Laws. In spite of the claims of his position he found time to take a deep interest in matters of general importance, whether local, State, or national. This was particularly observable during the civil war, when he made potent pleas for the integrity of the Union. The address to President Lincoln from the General Conference of 1864, and which drew from the latter the historic autograph letter, was written by Cummings. As an educator he constantly aimed at the production of noble and holy character in his students. For all that was good, loyal, brave, truth-loving, and truth-doing he presented to them, in his own character and life, a model of rare excellence. His presence could not fail to wield a powerful influence in the class room. In his estimation knowledge unaccompanied by manliness, loyalty to conviction, and respect for the convictions of others was of very trifling value. While exact in discipline and firm as a rock in matters of principle, he was, to the last extreme, tender and sympathetic as a friend. Strength and beauty were blended in him. His treatment of those less fortunate than himself, his love for little children, his kindness to the poor and sick, were some of his marked traits of character, which help to explain the strange power he wielded over students and the reverent affection they cherished for him. Endowed by nature with a towering and massive frame and an iron will, he had large capacity for labor and power of endurance. With untiring vigor he toiled on until a brief sickness brought swift release from earthly labors. His last words were: "Has my record been a good one? It will be accepted, will it not?"

On the roll of eminent educators in Methodism the name

of James Strong occupies a high position. To him pertains the exalted honor of belonging to the few pioneers in Meth-



PHOTOGRAPH BY SARONY.

JAMES STRONG, S.T.D., LL.D.

Professor of Old Testament literature in Drew Theological Seminary.

odist education whose attainments, methods, and achievements reflect imperishable honor on the denomination they

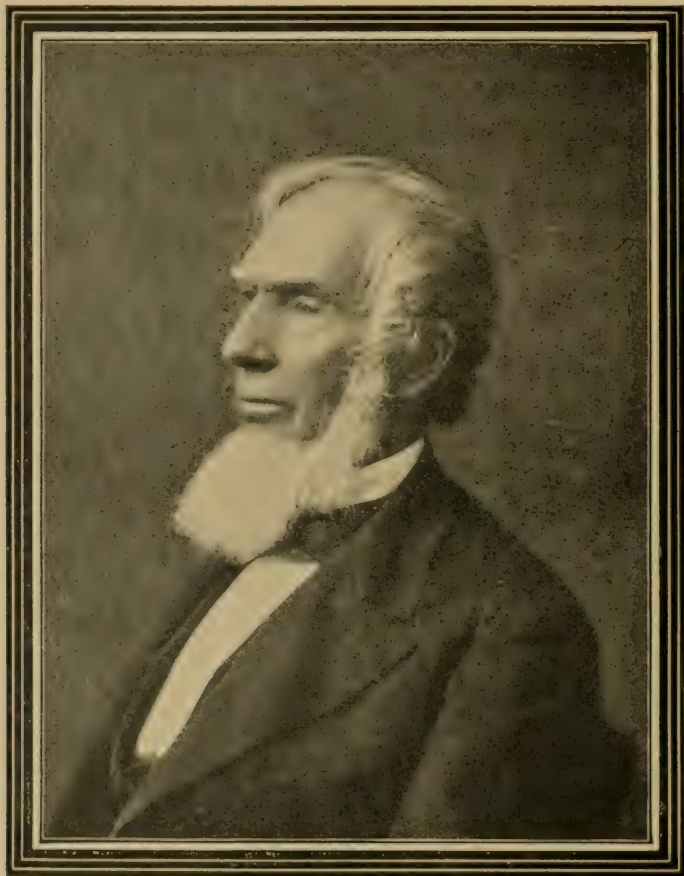
so ably served. He was born in New York on August 14, 1822, and died at Round Lake, N. Y., on August 7, 1894. His academic training was at the Wesleyan University, where he graduated in 1844 as valedictorian of his class. Twelve years later—though a layman, as he always was—his university conferred on him the honorary degree of Doctor of Sacred Theology, and again in 1881 that of Doctor of Laws. As instructor of languages in Troy Conference Academy from 1844 to 1846, and professor of theological literature and acting president of Troy University from 1858 to 1861, his work gave promise of the greater distinction he was destined to win in the field of ministerial education. He was elected to the Chair of Exegetical Theology in Drew Theological Seminary in 1868, and for twenty-five years he brought to bear upon the duties of this important position the rarest qualities of head and heart.

A strong physique, overflowing with life and vigor; a face that was the index of enthusiasm, wit, and companionable disposition; and a manner so alert and vivacious as to rivet attention, were some of the natural advantages which made him a great teacher. In addition he brought to his task a scholarship at once broad, accurate, and profound. Of the fifteen gifted scholars comprised in the American Committee for the Revision of the Old Testament Scriptures he was the sole representative of the Methodist Episcopal Church. His knowledge of Greek, Hebrew, and other Semitic languages, his keen spiritual insight, and his extensive acquaintance with the subjects which threw light on biblical difficulties rendered him one of the foremost authorities of his time. As an author his labors were intense and long sustained, as the following list of his works attests: *English Harmony and Exposition of the Gospels* (1852), *Manual of the Gospels*

(1853); Sunday School Question Books, five volumes (1854--1860); Greek Harmony of the Gospels (1854); Sunday School Labor (1855); Epitome of Hebrew Grammar (1857); Theological Compend for Advanced Scholars (1859); Scholastic Education and Biblical Interpretation (1859); editor of Stier's Words of the Lord Jesus, three volumes (1863); Epitome of Chaldee Grammar (1869); A Year with Christ in the Old Testament (1869); Introduction and Analysis of the Epistle to the Romans, the Hebrews, and the Book of Revelation (1873); Tables of Biblical Chronology (1875); Greek in a Nutshell (1876); Introduction and Analysis of the Book of Ecclesiastes (1877); Explication and Vindication of Solomon's Song (1878); Scripture History Delineated from the Biblical Records and from all other Accessible Sources (1878); Irenics (1883); The Tabernacle of Israel in the Desert (1888); Sacred Idylls (1889); Doctrine of a Future Life (1892); Sketches of Jewish Life in the First Century (1892); Student's Commentary on Ecclesiastes (1893); Exhaustive Concordance of the Bible (1895). In addition to these he edited the volume on Daniel and Esther in Lange's Commentary, and prepared or edited seven tenths of McClintock and Strong's Cyclopedia of Biblical, Theological, and Ecclesiastical Literature. The Exhaustive Concordance alone would form a grand monument to his infinite pains and extraordinary energy. Strong was greatly interested in the introduction of lay representation, and took a prominent part in the struggle which culminated in the success of that movement. By his gifted pen, and the helpful and lasting impress he made on his students through a quarter of a century, he served his generation well, and left behind him a rich inheritance for the whole Christian Church.

Among the notable successful educators in Methodism be-

longs the name of Landon C. Garland. He was born in Nelson County, Va., March 21, 1810. The family whence he sprung was noted for intellectual, high-spirited, and magnanimous



FROM A PHOTOGRAPH BY CALVERT & TAYLOR.

LANDON CARTER GARLAND, LL.D.

Chancellor of Vanderbilt University, 1875-1891.

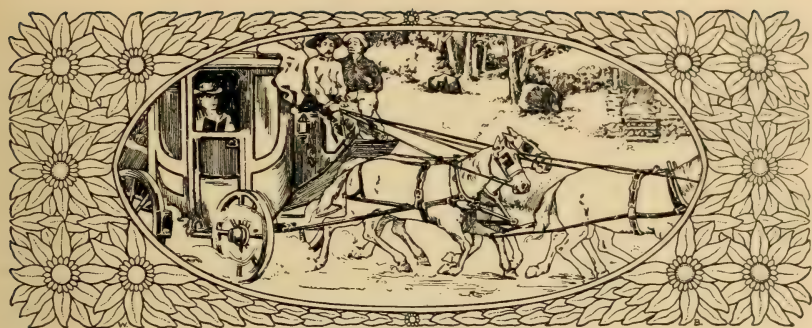
qualities. Heredity favored him with a liberal dowry. The foundation of his character was laid early and thoroughly in the nursery by a mother whose piety was as deep as her

individuality was marked and her nature large and noble. These advantages were supplemented by favoring influences in his college days. He received his education in Hampden-Sidney College. Graduating in 1829, he became professor of chemistry and physics in Washington College the same year. His piety was not of the kind that would sacrifice the opportunity to do good for the sake of financial gain or social respectability. It must be remembered that when he entered the field other denominations could hold out greater inducements than Methodism to brilliant educators, thoroughly equipped for great service for life. An opportunity to cast in his lot with Methodism by accepting a professorship in Randolph-Macon College arose in 1834. Desiring to benefit the Church he loved by his attainments, he resigned from Washington College and gave up its liberal salary for the very meager one attached to the new position. In 1836, two years later, he succeeded Olin as president of that institution, a position which he worthily filled for a period of ten years. Garland's scholarship was so extensive and well rounded that he could be equally at home as professor of political science and morals as of his more favorite subjects of chemistry, mathematics, physics, astronomy, and metaphysics.

He discharged the duties of professor of physics and astronomy in the University of Alabama for several years, commencing in 1847. When, in 1855, he became president of this institution he filled at the same time the Chair of Psychology, Ethics, and Logic, until the buildings of the university were burned during the war. After he had secured the means for its reconstruction he accepted a professorship in the University of Mississippi, where he remained until 1875, when he was made chancellor of Vanderbilt University.

The best work of Garland's useful life was performed during the sixteen years that he was chancellor of Vanderbilt University. His ability as an organizer, his wise planning for the future, and his tireless devotion to duty were all unsparingly used to guide the new institution in its formative period and to insure its highest success. To have a proper conception of what he did for the intellectual development of the South, one would need to have known his strong personality, his pervasive piety, and his sterling manhood.

Garland was a member of the first delegation to bear fraternal messages to the Methodist Episcopal Church in 1876, and president of the General Board of Foreign Missions. As illustrating his insight into the needs of Methodism, it is noteworthy that he was one of the first to advocate the establishment of separate theological schools, and this at a time when the idea was far from popular. Having attained to a ripe old age, crowned with many honors and gladdened with the rich fruitage of a busy life, he died in great peace on February 12, 1895. His remains were interred on the university grounds, as part of its permanent inheritance. Bishop O. P. Fitzgerald describes him as "about five feet eight inches in height, slender and frail-looking, yet with a bearing that gave you an impression of singular forcefulness; the lofty brow slightly receding; the noble head with thin silver hair; the keen but kindly blue eye, looking straight into yours from underneath the heavy eyebrows; the well-shaped ears, full, large; the large and shapely nose, such as is found on no commonplace man; the orator's mouth, ample and flexible; the strongly marked, solid chin—all making a personality so truly distinguished that, seen for the first time, you would have known that he was a man whom God had endowed for leadership among men."



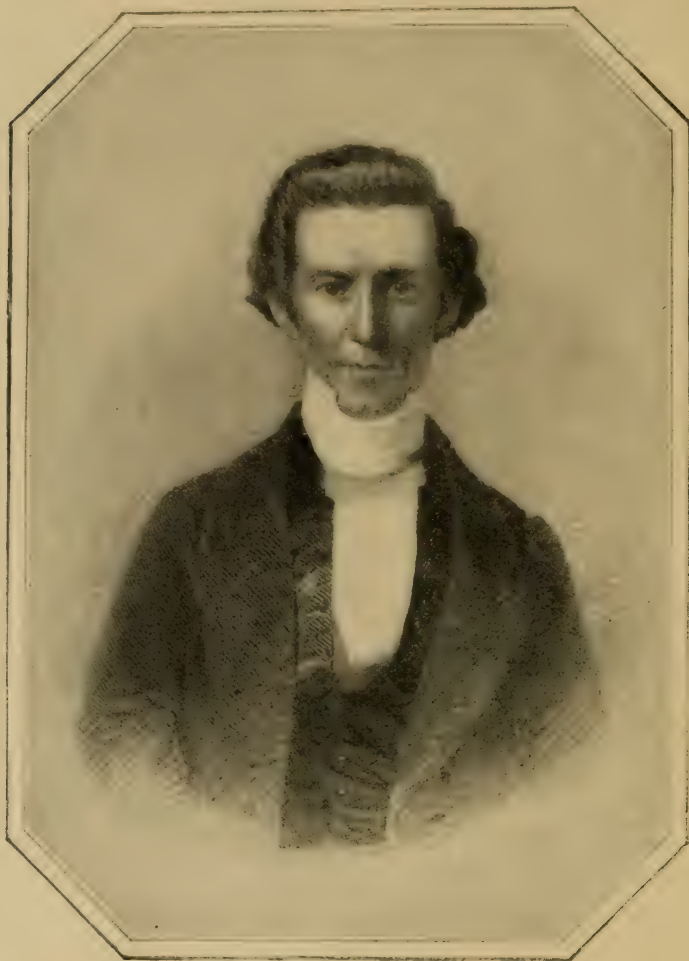
CHAPTER XCIX

Banners Set up in California

THE VISIT OF OREGON MISSIONARIES, ROBERTS AND WILBUR.—SOCIETIES ORGANIZED IN SAN FRANCISCO AND SAN JOSÉ.—THE GOLD CRAZE OF 1848 AND 1849.—TAYLOR AND OWEN AND THEIR PIONEER WORK.—FIRST CHURCH BUILDING.—SEED SOWING UNDER HARDSHIP.—HARVESTS OF SUCCESS.

THE story of the founding of Methodism in California is one of the most romantic and fascinating pages in Methodist history. Some of the heroes who pioneered the movement to a successful issue yet linger with us. The story of their achievements in the land of gold and crime is a powerful demonstration that faith in God, when linked with courage and backed up by persistent labor, can still bring to pass the seemingly impossible. A splendid tribute to the sagacity and enterprise of the leaders of those days, the self-sacrifice of the workers, and the liberality of the membership is found in the fact that prior to the discovery of gold in California, and before its admission into the Union as a State, Methodism had its agents on the spot to seek the perishing and be ready to provide for the multitudes who might one day make their homes amid its fruitful valleys and sunlit slopes.

The earliest missionaries to visit it were William Roberts, of New Jersey, and J. H. Wilbur, of Black River Confer-



AFTER HALPIN'S ENGRAVING FROM A DAGUERRETYPE.

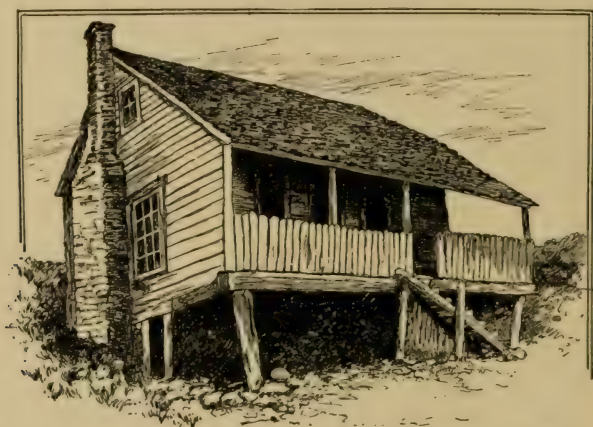
WILLIAM ROBERTS.
Superintendent of the Oregon Mission.

ence, who landed in San Francisco, then a small Mexican village called Yerba Buena, April 24, 1847. They were on

their way to Oregon, of which mission William Roberts had been appointed superintendent. Being compelled to delay for some time in San Francisco, they utilized the time by visiting and preaching in as many of the adjacent towns and villages as possible. A class with six members was formed in San Francisco and A. Gliver was appointed leader. This was the first Methodist society in California, and the first Protestant organization on the Pacific Coast south of Oregon. Owing to the failure of Brother Gliver to fill the office to which he had been appointed regular meetings were not established until the spring of 1849, when Asa White, a local preacher, arrived and consented to fill the vacant place. A second church was organized by the visiting missionaries at San José, a third at Santa Cruz, and a fourth at Watsonville. These societies were necessarily feeble and could not make much headway without the services of an energetic resident missionary. The discovery of gold and consequent absence of male members caused regular services at these four points to be discontinued for the time being. But as Livingstone's work in Africa was followed up by Stanley's and Stanley's by that of Bishop Taylor and others, so the foundations laid by Roberts were not doomed to abandonment.

By order of the General Conference of 1848 the work on the Pacific Coast was organized into a Conference under the title of the Oregon and California Mission Conference. This action was far from premature. Numerous discoveries of gold made early in 1848 had attracted thither an unparalleled tide of immigration. In the older sections of the country workshops were shut up, business houses abandoned, and farms left tenantless. Thousands of people poured across the plains, or took the longer routes by Panama or Cape

Horn. The excitement was equal to that created by the crusades of the Middle Ages. To meet the wants of this vast concourse of people, to prevent the wasteful consumption of human souls under the demoralizing influences awaiting them, no time was lost in supplying capable ministers, who on every hilltop and in every valley would sound the trumpet, warning every immigrant of his danger, and guiding his feet into the way of peace. In September,

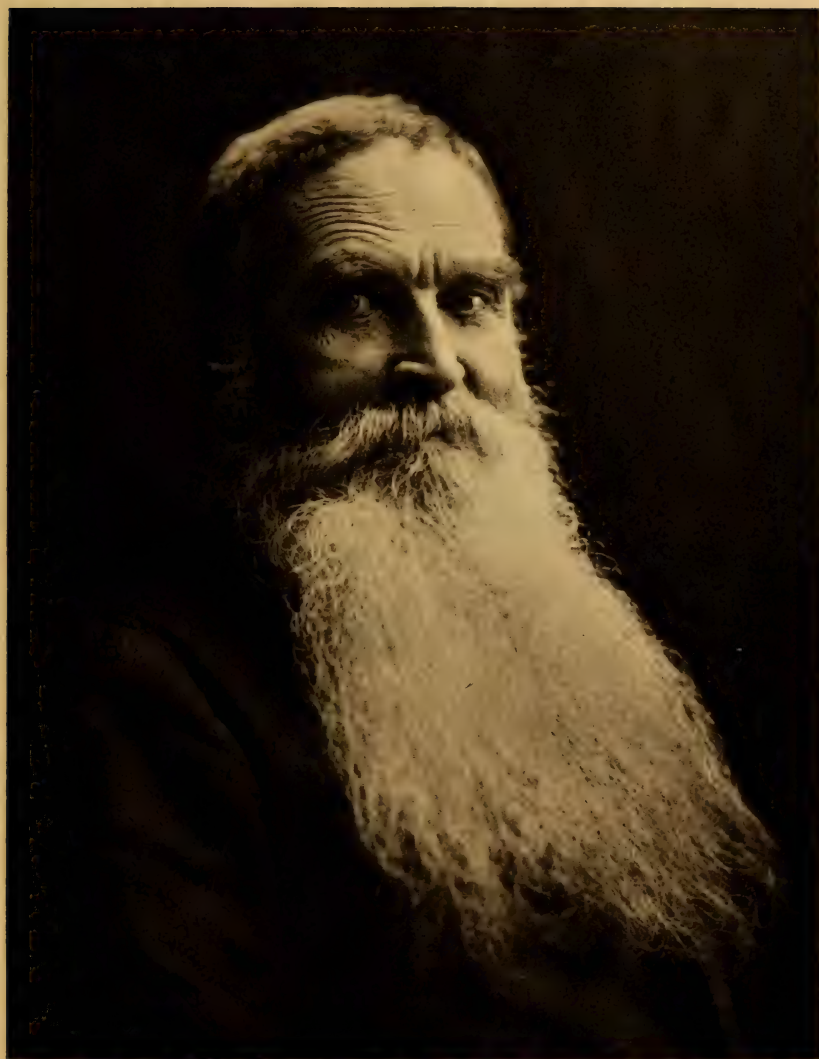


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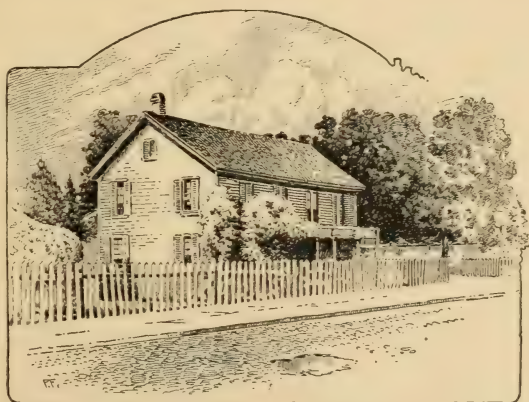
HOME OF REV. STEWART TAYLOR, FATHER OF BISHOP
WILLIAM TAYLOR, TWO MILES WEST OF
ROCKBRIDGE BATHS, VA.

1848, William Taylor, of Baltimore Conference, and Isaac Owen, of Indiana Conference, were appointed by Bishop Waugh missionaries to California. Taylor started in the spring of 1849, and after a voyage of one hundred and fifty-five days, via Cape Horn, landed in San Francisco the following September. Owen traversed the two thousand miles between Indiana and the Pacific coast in farm wagons drawn by oxen.

The difficulties inseparable from pioneer work in a mission



field confronted these earnest workers. Prices were enormously high. Potatoes sold for fifty cents a pound, apples, fifty cents each; butter, two dollars and fifty cents a pound; flour, fifty dollars a barrel; milk, one dollar per quart; eggs, nine dollars per dozen; and all other provisions at the same costly rate. House rent was in proportion. A small building one and a half stories high, and containing five rooms, rented for five hundred dollars per month. Lumber sold for four hundred dollars per thousand feet, and carpenters earned sixteen dollars per day. The Missionary Society had voted Taylor an allowance of seven hundred and fifty dollars per annum, and how to make ends meet on this, when house rent



DRAWN BY P. E. FLINTOFF.

THE EARLIEST METHODIST PREACHING PLACE IN
SOUTHERN CALIFORNIA, LOS ANGELES.

alone would cost five thousand dollars a year, was a perplexing problem. Fortunately he had brought enough provisions with him from Baltimore to last for a year. By dint of hard labor in the woods he prepared the materials for a parsonage, which was duly erected at a total outlay of fifteen hundred dollars. The frame for a new church was prepared in Oregon and shipped to San Francisco, the cost of freight amounting to eleven hundred dollars. This building was in course of construction in Powell Street when Taylor arrived, and it was dedicated three weeks later, October 8, 1849.

The first quarterly meeting was held in this chapel December 2, 1849. That same afternoon Taylor commenced his seven years' campaign of street preaching by addressing a crowd of over a thousand in the Plaza. Free from the restraint of civilization and swept into the whirlpool of intemperance, gambling, and crime, these men of all nations were reckless in the extreme. Perfect order prevailed, however, and four seekers came forward in the evening meeting. Some idea of Taylor's herculean labor in those days may be gathered from the fact that he regularly preached five times on the Sabbath besides Sabbath school and other incidental effort.

Isaac Owen's party consisted of himself, wife, five children, and James Corwin. The journey from Indiana to Sacramento occupied from February 24, 1849, to October of the same year. Awaiting them, and on a church lot which had been purchased, lay the church sent out with Taylor from Baltimore. At the close of his first sermon preached under an oak tree October 27, pointing to this heap of lumber, Owen said, "We will occupy our new church next Sunday." A society of thirty members was organized at this service. He kept his pledge and thus provided the first house of worship erected in Sacramento. A parsonage was also built at an outlay of five thousand dollars. From the two centers of San Francisco and Sacramento the work was extended until societies were soon organized in Stockton, Santa Clara, San José, Santa Cruz, Watsonville, and Eldorado. To supply sound religious literature, and thus hasten the redemption of the country from error and sin, some kind of book room was found to be necessary. Through the personal labors of Owen and Taylor a small building was erected for this purpose, adjoining the church on Powell Street, San Francisco. It was at first stocked with two thousand dollars'

worth of books. From this unpretentious start much future greatness and usefulness ensued.

Prominent among the means used to extend the work were the distribution of tracts and other religious literature, regular open-air preaching, and occasional camp meetings. The first camp meeting in California was held in Sonora, commencing June 20, 1851. Eighteen preachers, including local preachers and some from other denominations, were present, and over a thousand people in attendance. Educational work received early attention. For a good while the success in this department was on a small scale. The mass of adventurers had little thought of a permanent settlement in California. They generally gave themselves two years in which to make a fortune and then return home. This sentiment caused indifference to all other interests but personal gain. Gradually, however, the salubrity of the climate and the vast resources of the country led to the introduction of families and the prevalence of a more settled life. With this change a new interest was evinced in schools and whatever would improve the social conditions.

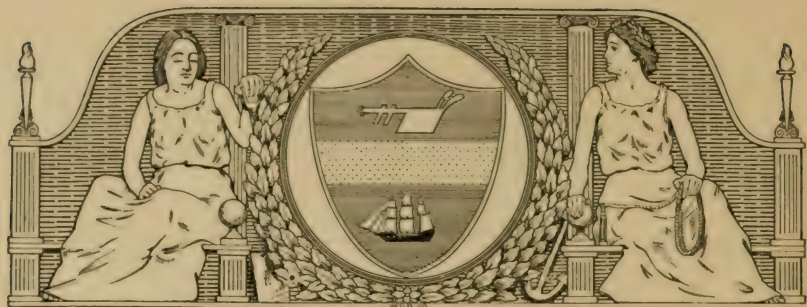
The first public school started in San Francisco numbered one hundred and fifty pupils, only two of whom were born in California. A classical school with forty pupils was opened in San José in 1850 by Edward Bannister, who had been sent out by the Missionary Society. Two years later the preparatory department of the University of the Pacific was opened by him at Santa Clara. An important seminary was also started at Sacramento under the efficient care of J. Rogers, a graduate of Wesleyan University. As fast as the resident population justified it efforts of this kind were speedily put forth throughout the State. The year 1851 was notable for the inauguration of several new departures in

California Methodism. One of these was the first district Conference, which met in San Francisco August, 1851, William Roberts presiding. Nine preachers were present. Twelve churches and five parsonages with five hundred and seven church members and one hundred and ninety-two probationers were reported.

The first number of the California Christian Advocate was published October 10, 1851. It was edited by M. C. Briggs and S. D. Simonds, the subscription price being six dollars per annum. The results accomplished for Methodism through its agency were vastly beneficial. In this year also it became necessary to enlarge the Powell Street Church in San Francisco. This was done at a cost of seventeen hundred dollars, and the erection of our second church edifice in that city, Market Street, was accomplished. After two years in the pastorate of Powell Street Taylor devoted all his energies to the Seamen's Bethel ship, Panama, and to open-air preaching in general. In seven years he held over six hundred open-air services, attended by vast crowds, and yielding results which eternity alone can fully disclose. The work grew so rapidly on all sides that eighteen additional missionaries were sent out in 1852. California and Oregon were separated and formed into Annual Conferences by the General Conference of 1852. Bishop Ames presided over the first session of the California Conference, which was held in Powell Street Church, San Francisco, and commenced February 3, 1853. The membership had grown to thirteen hundred and thirty-four with one hundred and fifteen probationers. Before the session closed a new district was formed, and fifty-one preachers received appointments. The heroic toil and sacrifice which led to this prosperity cannot well be described by word and figures.

During the gold craze gambling, licentiousness, and Sabbath desecration ran such fearful riot that the attempt to stem the torrent must have seemed, humanly speaking, a forlorn hope.

In the mining camps especially Sabbath breaking prevailed. Cards were hung up in boarding houses and business places stating, "All bills paid here on Sunday." On that day miners got their blacksmith's work done, laid in provisions for the week, and indulged in wholesale dissipation at the favorite entertainments of horse racing and bull-baiting. Sunday parties, accompanied by their bands, drew thousands to the wharves, where they embarked. Audiences were thus brought together and opportunities furnished for evangelistic work, which the missionaries were quick to take advantage of. It may truthfully be said that, hard as was the work done by miners, it was exceeded by the toil of our faithful pioneer ministers. Their self-sacrificing labors have been crowned with such large and speedy success as seldom falls to the lot of Christian workers. In 1875 the California Conference was divided into the California and Southern California Conferences. The growth in both these bodies has been steadily maintained until the present time. At the session in 1900 the California Conference reported 206 ministers; 18,313 members; 2,068 probationers; 21,978 in Sunday schools; \$154,808 raised for pastoral support; and property valued at \$1,440,937. The latest returns from Southern California were not less encouraging. Ministers, 153; members, 14,756; probationers, 1,038; in Sunday schools, 15,992; raised for pastoral support, \$95,251; and property valued at \$740,619.



CHAPTER C

Free Methodists

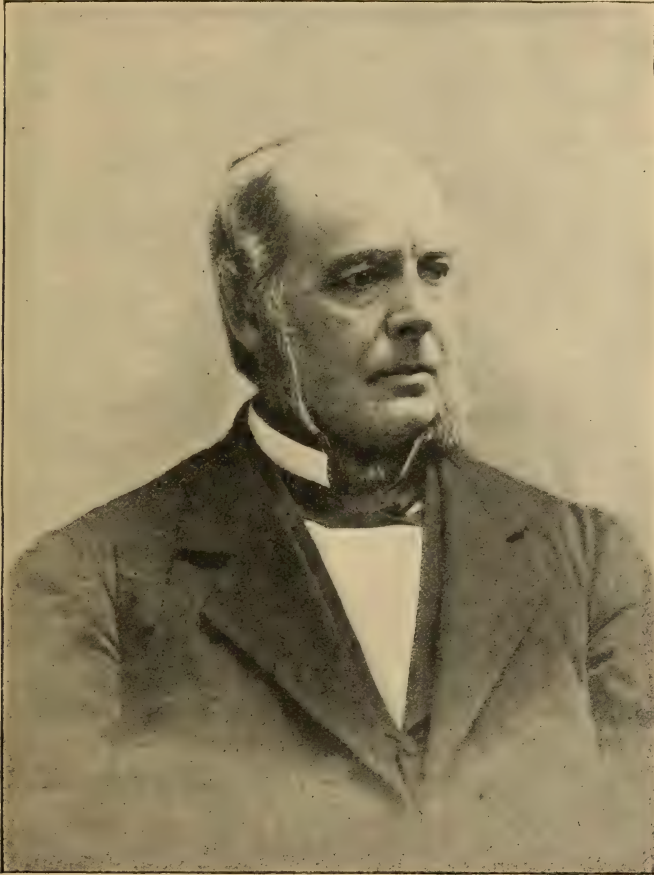
A SMALL BUT VIGOROUS OFFSHOOT.—THE FREE METHODISTS.—NAZARITISM.—THE GENESSEE CONFERENCE AGITATED.—THE "HISTORIC CIRCULAR."—EXPULSIONS AND APPEALS.—THE LAYMEN'S CONVENTION.—A NEW CHURCH FORMED.—PRINCIPLES DECLARED.—A LAMENTABLE SEPARATION.

AT a camp meeting held at Bergen, N. Y., in June, 1855, public attention was called to the fact that there was not only wide divergence of views, but also considerable unrest in the Church on vital questions of piety and polity.

The leading object of this camp meeting was declared to be the work of entire holiness in the Church. Ministers and laymen who were considered un-Methodistic in their views on this doctrine were openly criticised, and a demand was made for a return to "Old Methodism," from which the Church, it was alleged, had so nearly departed.

In order, as was alleged, to bring the Church back to its pristine purity and spiritual power certain brethren banded themselves together in a "reform movement," which took the name of "Nazaritism." It originated with a few ministers of the Genessee Conference—J. H. Wallace, B. T. Roberts, J. McCreery, Jr., and others.

Nazaritism assumed that the great body of the Conference and a large portion of the membership of the Church had departed from the spirit of essential Methodism; that the



BENJAMIN TITUS ROBERTS.

Founder of Chesbrough Seminary and editor of *The Earnest Christian*.

Discipline had become a dead letter; that on the subject of scriptural holiness many had become heretical; and that the Church had become generally worldly and extravagant.

These charges, made public in sermon and pamphlet, were

considered by a large part of the clergy and laity as "in some particulars extreme and slanderous." The breach thus made was widened by the publication in 1856 by the chief scribe of the "Nazarite Union of the Genesee Conference" of a "Historic Circular," in which it was claimed that the union was not an improper organization, but was in reality "a Preachers-Come-back-to-the-Discipline Society." The opposition of the Nazarites to such secret societies as the order of the Odd Fellows and Masonry was emphasized in this circular. It was determined to impress the Nazarite type on all the worship of the people and the government of the Church.

The Church for the first time came officially in contact with Naziritism in 1855, at the session of the Genesee Conference, held at Olean, N. Y. At this and the next annual sessions the whole subject was discussed. The Conference reaffirmed its adherence to the doctrine of scriptural holiness, lamenting the animosity and excited state of feeling then existing, and in every possible way endeavored to bring about a cessation of the agitating controversies.

In 1857 charges were presented against one of the Nazarite members of the Conference, and sustained. He was, however, merely reprimanded by the presiding bishop and cautioned to observe a better course in the future.

The agitation continued. Pamphlets criticising the decisions of the Conference and reiterating previous declarations against the existing religious state of the Church were scattered broadcast. Consequently the Genesee Conference, at its session in 1858, became more decided in its treatment of the agitators. Two members were expelled, and in 1859 three more, while others voluntarily withdrew.

The breach was now made, never to be closed. A season of confusion ensued. A laymen's convention, held at Albion,

N. Y., on December 1, 1858, expressed confidence in the expelled ministers; denounced what is called the "oppressive policy of the secret fraternity in the Conference, known as the Buffalo Regency;" disclaimed any intention to secede; determined not to aid in the support of any of the ministers who had voted for the expulsion of the Nazarites, and advised others to follow this course. Around one of the expelled ministers his former parishioners rallied, and with him as pastor formed an independent Church, calling themselves "The Free Methodist Church."

Two of the expelled ministers, B. T. Roberts and L. Stiles, Jr., appealed to the General Conference in 1860, but their appeals were not entertained on the ground that since their expulsion they had continued to preach, and in other ways manifested their disregard of the law of the Church.

Fifteen hundred members within the bounds of the Genesee Conference petitioned this same General Conference to review the judicial action of the Conference whereby Roberts, Stiles, and others had been expelled. A committee of investigation was appointed, but was subsequently discharged and the investigation discontinued, whereupon a call was issued for a convention of laymen and ministers in sympathy with the "reform movement" to convene at Pekin, Niagara County, N. Y., on August 22, 1860.

This convention assembled at the time and place named, and the organization of the Free Methodist Church was consummated. A form of Discipline was adopted and a declaration of principles issued.

1. In doctrine they are Methodists. 2. They consider practical godliness as the never-failing result of a genuine religious experience. 3. In the government of the Church the laity have equal voice with the clergy in all the councils

of the Church. Instead of presiding elders, chairmen of districts, who generally act also as pastors of charges, unite with laymen in a stationing committee to make the appointments. Official boards are selected by the societies. General superintendents are elected quadrennially. 4. They endeavor to promote spirituality and simplicity in worship. Congregational singing is insisted on, and performance on musical instruments and choir singing are prohibited. 5. The "worldly policy" of resorting to pew rents, picnics, Christmas trees, festivals, lotteries, fairs, and donation parties for promoting the Gospel is condemned. 6. Free seats in all the churches are demanded.

All of the Articles of Religion of the Methodist Episcopal Church were adopted, except XIV, XIX, XXI, and XXIII, which were eliminated, and two others, one on "Entire Sanctification" and the other on "Future Rewards and Punishments," added, making twenty-three in all.

The ritual of the Methodist Episcopal Church with slight emendations was adopted. The forms for the reception of members and ministers were so modified as to admit of very pointed queries relating to holiness of heart and life. No one is to be received into the Church even on probation unless he has been truly converted.

Members of the Free Methodist Church are strictly required to lay aside all superfluous ornaments in dress, "laying aside gold, pearls, and costly array." They are also required to "keep free from connection with all societies requiring an oath, affirmation, or promise of secrecy as a condition of membership therein," and also to refrain from the use of all intoxicating liquors, and from the use of tobacco, except as medicine.

Those who were contemporaries of the Nazarites and

opposed the so-called "reform movement" believed that there was no necessity for the separation between brethren of the same communion, but that by the exercise of calm judgment and gentle persuasion any reforms thought necessary might have been inaugurated and consummated within the pale of the Church.

"For all to see alike, or to be of the same opinion, either all must see things just as they are, which presupposes omniscience, which no mere creature can lay claim to, or, if one err, then all must err in the same direction and to the same extent, which is by no means a supposable case. Man is finite, and none but the Infinite can see things just as they are, or know them unerringly." As long as man is finite there will be divergence of opinion even as to essentials, but where there is deep love there will be long-suffering and a spirit of tenderness, which will bridge over if they will not prevent breaches.

While the Free Methodist Church has not spread extensively over the whole country, yet where it has been established it has adhered strictly to its principles and has manifested a vigorous life.

It has in operation six educational institutions. The A. M. Chesbrough Seminary was founded in 1868 by B. T. Roberts at North Chili, N. Y., and incorporated in 1869 as Chili Seminary. It suffered the loss by fire of its large building in 1891. It received its present name from A. M. Chesbrough, of La Salle, N. Y., who left a liberal bequest to the school. It now has two buildings, known as Roberts Hall and Cox Hall. Spring Arbor Seminary, at Spring Arbor, Mich., is the next oldest school. Evansville Seminary, of Evansville, Wis.; Wessington Springs Seminary, at Wessington Springs, S. Dak.; and Seattle Seminary, at Ross,

Wash., are also under the patronage of this Church. In addition to the foregoing should be named Greenville College, at Greenville, Ill., founded by the Central Illinois Conference in 1892 by its purchase of what had been since 1857



DRAWN BY P. E. FLINTOFF.

CHESBROUGH SEMINARY, NORTH CHILI, N. Y.

Roberts Hall.

Cox Hall.

known as Almira College. It furnishes courses not only in academic study, but also collegiate and theological courses. It registers about one hundred and fifty students annually.

In 1860 Rev. B. T. Roberts commenced the publication of *The Earnest Christian*, a monthly magazine devoted to the advocacy of Bible holiness. Although it has been a

private enterprise and unsectarian in its patronage, yet it is distinctly a Free Methodist publication. Likewise the Free Methodist, a weekly paper, started on November 2, 1867, has enjoyed a considerable circulation outside the bounds of its own Church.

Ten years after its organization the Free Methodist Church had grown to a membership of 5,656, and had 129 preachers and 58 churches. According to the latest statistics it has 938 preachers, 708 churches, and 26,876 communicants.



CHAPTER CI

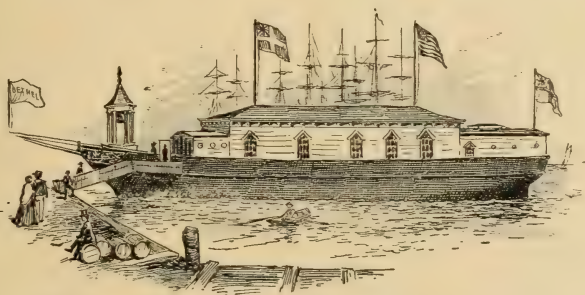
Scandinavia's Children

OLAF GUSTAF HEDSTROM AND HIS BETHEL SHIP.—SEED SOWN AMONG SAILORS.—IMMIGRANTS CONVERTED.—MISSIONS IN ILLINOIS, IOWA, AND WISCONSIN.—JONAS HEDSTROM AND ANDREW ERICKSON.—WILLERUP'S WORK.—GRATIFYING GROWTH.—LITERATURE.—PRESENT STATUS.

THE work of Methodism among Swedes, Norwegians, and Danes who had made America their adopted home was late in origin and small in early results. The influx of population to New York from these countries between 1846 and 1876 amounted to 44,772 Norwegians, 116,665 Swedes, and 32,974 Danes, a total of 194,411. Being members of the Lutheran State Churches, there was only a formal type of Christianity, and through changed circumstances many of them had discarded even that. As a field for earnest Christian effort here then was one of the needy and promising just at our door. Quick to discern opportunities for new fields, the Missionary Board, in 1844, took the needs of these immigrants into careful consideration. In 1845 the ship Henry Leeds was purchased in the name of the Asbury Society of New York city. The John Wesley was the new name by which the ship was to be known. The Missionary Committee of the New York Conference made this the headquarters of the North River Mission, and the Rev. Olaf G.

Hedstrom was appointed as its missionary. The vessel was berthed in the North River in the very midst of the Scandinavian shipping.

Hedstrom, thus commissioned to pioneer a new enterprise in behalf of his fellow-countrymen, was in every way a remarkable man. Born in Sweden, he in early life embarked for South America, but was landed in New York. Here he fell among thieves, lost his money, sought and found employment in a clothing establishment, rose to the position of



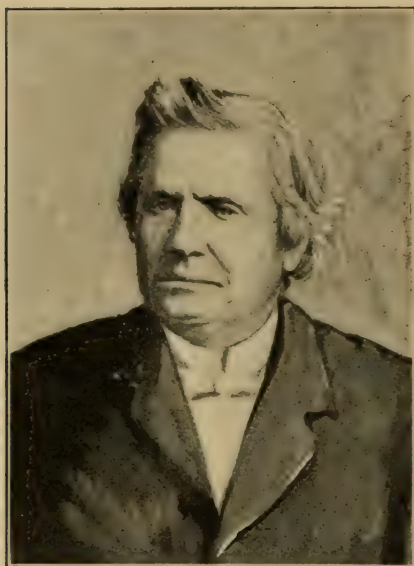
DRAWN BY J. P. DAVIS.

THE BETHEL SHIP JOHN WESLEY.

foreman, and at length started in business for himself. His attention was first attracted to Methodism by noticing a lady in the primitive attire of the early Methodist stamp. He attended Methodist meetings, became a Christian, and immediately felt called to engage in the work of the ministry. Returning from a visit to Sweden, he entered the New York Conference, where for several years he preached in the English language. He was endowed with a strong physique, possessed extraordinary zeal, was of a fervent type of piety, and spoke with rare eloquence. When he assumed charge of the Bethel ship not a church member existed in connection with the enterprise. But by visiting every ship from Sweden, Norway, or Denmark, distributing Bibles and tracts,

and using his influence with the immigrants, and aiding them in temporal matters, he soon drew together large congregations. At the first service, which was held on his boat on May 25, 1845, fifty Swedes attended. This was the beginning of Swedish Methodism in the United States.

Three services were held each Sabbath—Swedish in the



PASTOR OLAF HEDSTROM.

morning, German in the afternoon, and English in the evening. A Sunday school with fifty-six scholars was also organized. Destitute immigrants were cared for, suitable employment found for them, and in course of time many Scandinavian families were settled in the valley of the Mississippi. In one year not less than three thousand persons were directed to homes in the West. While the work of grace went on constantly in the

ship, the temporary stay of the vast majority of hearers rendered it impossible to build up a large local membership. But the good seed of the kingdom faithfully sown on prepared hearts was borne to many a distant seaport or transplanted to the Western frontier of our own land. The first year closed with a local membership of fifty-six.

It soon became evident that the constantly increasing number of converts who had thus settled in the West must have a more ample and direct pastoral care than could be furnished

by Hedstrom's extensive correspondence. In December, 1846, the first Swedish Methodist society in the West was organized in Victoria, Ill., by Jonas J. Hedstrom, a brother of Olaf Gustaf Hedstrom, and who had been converted during his brother's visit to Sweden some time previously.

The class in Victoria consisted of five members, and the meetinghouse was a small log cabin. Despite the fact that the people were widely scattered, hampered by poverty, and compelled to meet not only prejudice, but persecution, the good work constantly increased. Jonas was received by the Rock River Conference in 1848 and appointed to the new Swedish Mission. When the growth of the cause necessitated the employment of an assistant Andrew Erickson was appointed, and these faithful coworkers were soon able to report six preaching places, sixty members, and thirty-three probationers.

During 1850 two additional missions were started, one in Jefferson County, Iowa, the other in Wisconsin, with C. B. Willerup as missionary, and C. P. Angrelius as assistant. Both of these labored among the Norwegians. It was estimated that at this time twenty thousand Norwegians resided in Wisconsin alone. With flaming zeal Willerup began to plant Methodism in this virgin soil. His assistant, Angrelius, had come to America to set up a Lutheran mission, but, happening into a revival service, he discovered that, though a minister, he had never been converted himself, and at once sought and found the peace which he needed. At the close of 1850 the membership among the Scandinavians had reached three hundred and thirty-eight, distributed throughout four missions and ministered to by six missionaries. The report for the year also stated that twelve thousand Scandinavian seamen had been visited in the port of New York and

fifteen thousand Bibles and Testaments distributed from the Bethel ship.

Willerup's earnest labors in Wisconsin bore fruit so rapidly that on July 21, 1852, a Norwegian Methodist Episcopal



PASTOR C. B. WILLERUP.

church was dedicated at West Cambridge. This was the first Norwegian Methodist Episcopal church built in the United States.

In the meantime the Scandinavian cause in New York assumed such proportions that the demands became too heavy for one man, and two helpers were therefore set apart to aid

Hedstrom. The latter was now sent by Bishop Waugh to visit the Scandinavian missions in the West and Northwest. During this tour of ten weeks he preached and labored incessantly, formed new societies, and added to the churches one hundred and seventy new members. The year 1855 marked



NORWEGIAN-DANISH THEOLOGICAL SEMINARY, EVANSTON, ILL.

the close of the first decade of Pastor Hedstrom's labors in this particular field. A few figures from the annual report of the Missionary Society for that year will present the substance of what it would take a volume adequately to portray. The members and probationers number one thousand and seventy-four, chiefly located within the New York, Erie, Wisconsin, Rock River, and Iowa Conferences. Nineteen missionaries and seven churches were also reported. Back of all this growth and as largely accountable for it, there lay

such a story of providential leadings, varied and consuming labor, and liberal giving as few churches are ever privileged to record in their annals.

A demand for evangelical literature led to the founding of two religious weeklies—one for Swedes, the other for Norwegians and Danes—both ably edited and published in Chicago. Other papers in these languages have since come into existence, and proved their right to be. Nor has the literary



SWEDISH THEOLOGICAL SCHOOL, EVANSTON, ILL.

activity been confined to periodicals. Biographies, commentaries, sermons, catechisms, and important works in general theology have been placed within the reach of all these nationalities.

A special effort was made in 1866, the year of the centenary of American Methodism, to raise \$25,000 for a theological school where men could be trained for the Swedish and Norwegian-Danish ministry. While this plan was never fully carried into execution, the money which was raised then

was later on in part used to form a Swedish Theological School in Evanston, Ill., and still later in part used to found a Norwegian-Danish Theological Seminary also at Evanston.

These schools have achieved most excellent results in furnishing the Church with trained men for this widening field. It is noteworthy that since these schools came into existence

and commenced operations the rate of growth has been greater than during the previous period.

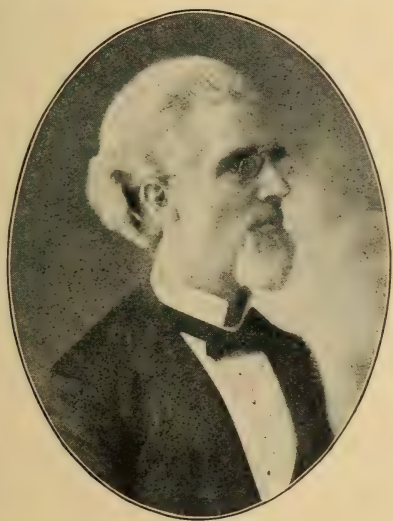
The Norwegian and Danish Methodists as early as in 1889 secured affiliation with the Garrett Biblical Institute, whereby candidates for the Norwegian-Danish ministry obtained an education which fits them for their work among this progressive people.

The Norwegians and Danes are thus among the first of our foreign-born Methodists to

make an organized effort to qualify their young ministry to meet the growing desire of their young people to appropriate everything that is good in American Methodism.

In 1867, 2,500 members and probationers were reported, and property valued at \$63,000. Four years later six appointments were self-supporting.

When the returns were classified according to nationalities in 1872 the Swedish branch had 33 missionaries, 2,838 members, 586 probationers, 35 local preachers, 30 churches valued at \$118,800, 17 parsonages valued at \$15,000, and missionary



K. H. ELMSTROM.

Editor of the *Sandebudet*, Swedish Methodist
Episcopal periodical.

collections of \$1,145. The Norwegian and Danish numbered 22 missionaries, 1,411 members and probationers, and church property valued at \$67,950. In recent years a large and steady rate of increase has been manifested. The roll of Methodist membership among the Scandinavians in this country has now reached 21,000, while the church property acquired by these industrious and energetic people is valued at one and one half million dollars. The most promising fields for the further growth of this important branch of international Methodism are found in Wisconsin, Minnesota, North and South Dakota, where the Scandinavian portion of the population is constantly increasing its percentage. Any enterprise that, out of such humble beginnings and in the face of such opposition, can present such a showing in the short space of half a century must force the exclamation, "What hath God wrought!"



CHAPTER CII

A Monumental Edifice

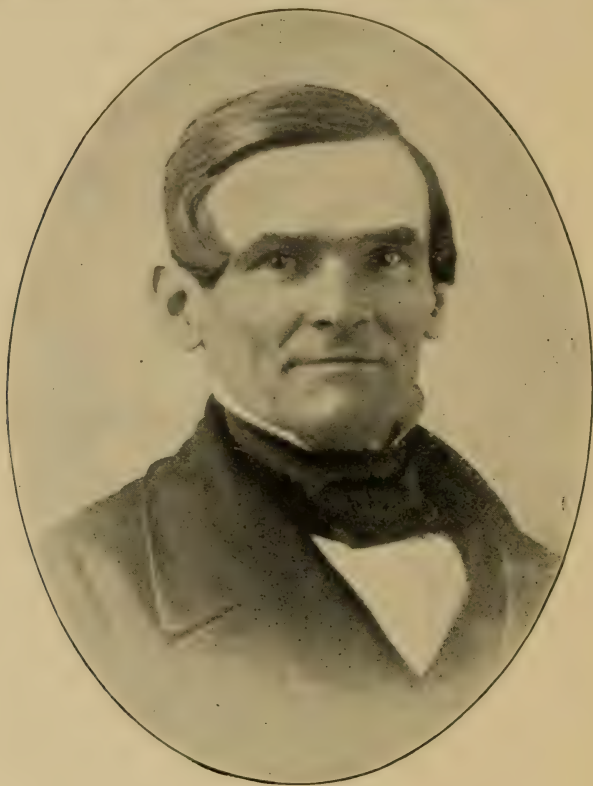
METROPOLITAN CHURCH, WASHINGTON.—SITE PURCHASED IN 1853.—FOUNDATION LAID IN 1856.—DEDICATED FEBRUARY 28, 1869.—MEMORIAL GIFTS.—GENERALS GRANT AND LOGAN.—DR. JOHN P. NEWMAN.—ANNOYING DEBT.—EFFORTS OF DRS. NEWMAN AND TIFFANY.—FINAL SUCCESS.—MCCABE AND BAER.—“EMANCIPATION DAY.”—A NATIONAL CHURCH.

THE best memorials of a great Church are its agencies for good. When American Methodism proposed to give expression to its gratitude to God for his providential guidance in both our denominational and national history, it was deemed appropriate to erect in the capital of the nation a church edifice in which the citizens of every State might feel peculiarly welcome, and by which they might be reminded that in the planting and growth of the United States Methodism had borne no inconsiderable part.

The first action of the Church looking toward the erection of this monumental edifice was taken in 1852, when, a memorial having been presented to the General Conference by Rev. John A. Collins, of the Baltimore Conference, touching the subject, a resolution was adopted cordially approving the enterprise.

On March 30 previous to the General Conference cer-

tain members of Wesley Chapel, Washington, D. C., had purchased the property at the southwest corner of Four-and-a-half and C Streets, Northwest, which was at that time in the most desirable residence portion of the city.



JOHN A. COLLINS.

Of Baltimore Conference, who first proposed in the General Conference of 1852 the building of a monumental church.

The Rev. Henry Slicer, of the Baltimore Conference, was in March, 1853, appointed agent to collect funds for the new enterprise. The money collected by him was applied to the purchase of the land. The corner stone of the new church was laid on October 23, 1854, by Bishop Simpson.

The General Conference in 1856 adopted the following strong resolutions:

“That we erect in the metropolis of our nation a large, attractive denominational church edifice, which should be regarded as a connectional monument to our beloved Methodism, as expressive of our gratitude to God for the honor he has vouchsafed to confer on us in making us the instruments of spreading scriptural holiness so extensively through these lands; that the honor of the Church is pledged to the accomplishment of this enterprise, and so pledged that its failure would subject the Church to merited reproach.”

It was also agreed, “That, in view of the connectional character of the Metropolitan Church, it is the judgment of this General Conference that the bishops in making appointments should, by a transfer, supply said church with pastors successively from all parts of our work.”

The Rev. W. M. D. Ryan was next appointed agent, and during the year the foundation of the new church was laid. The General Conference of 1856 had recommended that a collection be taken in all the congregations of the Methodist Episcopal Church prior to July 1, 1857, for “the purpose of raising \$40,000 in behalf of the Metropolitan Church;” but, while the interest in the cause did not suffer, the days just prior to and during the civil war were too full of anxiety and national nervousness for any concerted action in behalf of such an undertaking. The future of our national life overshadowed all other interests. In April, 1866, Rev. F. S. DeHass, D.D., of the New York East Conference, was placed in charge of the undertaking. In 1868 the General Conference recommended that in each congregation on Independence Sunday, July 5, 1868, a collection be taken for the completion of the “Metropolitan.” Through the incessant

labors of Dr. DeHass contributions were secured from all parts of the Union, and the church edifice was finally constructed.

Among the special gifts were the memorial windows



METROPOLITAN CHURCH, WASHINGTON, D. C.

erected in honor of deceased bishops, pastors, missionaries, and distinguished laymen; the organ by the gift of Mr. Carlos Pierce, of Massachusetts; the communion service by

Mrs. James Foster in memory of her deceased husband; the keystone in the arch over the pulpit, brought from Jerusalem and inscribed in Hebrew characters, "Jehovah Jireh," the gift of Dr. DeHass. The pulpit designed by Bishop Simpson was made in part from olive wood from Jerusalem. In the vestibule of the church is "a portion of tessellated pavement from the débris of Solomon's Temple."

The dedication took place on Sunday, February 28, 1869, after fifteen years of faith and sacrifice. Bishop Simpson preached to a great concourse of people in the morning; the Rev. Dr. W. M. Punshon, of England, preached in the afternoon, and the Rev. Dr. T. M. Eddy at night. The dedicatory services were conducted by Bishop Simpson, assisted by Rev. Drs. DeHass, Hamilton, Kynett, and Cookman.

On Easter Sunday, March 28, 1869, the church was formally organized by the Rev. Dr. (afterward bishop) John P. Newman, who had been appointed pastor of the church. He received as members ninety-four persons by certificate and three on probation.

There on that day sat as humble worshipers the President, the Vice President, and the Chief Justice of the United States. Pews had already been purchased and suitably inscribed by various States and large cities of the Union, and separate pews had been set apart for the President, Vice President, and the Chief Justice, gifts respectively of Mr. Thomas Kelso, of Baltimore; General J. Summerfield Berry, of Baltimore; and Mr. Daniel Drew, of New York.

During Dr. Newman's first pastorate Mrs. Newman, by her own personal efforts, secured \$16,000 for the erection of the graceful spire and chime of bells. The former bears the name of Thomas Kelso, of Baltimore, who was the largest

contributor. The chime of eleven bells bears the names of Mrs. U. S. Grant, Mrs. Schuyler Colfax, Mrs. J. B. Cornell, and others. The spire and bells were dedicated on Thanksgiving Day, November 30, 1871, with impressive ceremonies in the presence of a distinguished audience.

In memory of two distinguished statesmen, in their life-



THE MEMORIAL TABLETS TO PRESIDENT GRANT, BISHOP NEWMAN,
AND GENERAL LOGAN.

In the Metropolitan Church, Washington, D. C.

time regular attendants at Metropolitan Church, two mural tablets have been erected in the auditorium. One reads:

"IN MEMORY OF
THE VIRTUES AND VALOR
OF
ULYSSES S. GRANT,
GENERAL OF THE ARMY
AND
PRESIDENT OF THE UNITED STATES.
BORN 27 APRIL, 1822;
DIED 23 JULY, 1885.

“His friend George W. Childs erects this tablet as a token of affection, while the whole country does honor to his career and character.”

The other was erected by Mrs. General Logan, and by her request the following epitaph was written by Bishop Newman :

“TO THE DEATHLESS MEMORY OF
MAJOR GENERAL
JOHN ALEXANDER LOGAN.
SIX YEARS IN THE HOUSE OF REPRESENTATIVES,
THREE TIMES ELECTED TO THE SENATE
OF THE UNITED STATES.
FORTY YEARS IN OFFICIAL LIFE.
GREAT STATESMAN OF THE MIGHTY WEST.
COMMANDER OF THE ARMY OF THE TENNESSEE
AND FOREMOST VOLUNTEER GENERAL
OF THE REPUBLIC HE LOVED SO WELL.
VICTORIOUS IN ARMS; ILLUSTRIOUS IN COUNCIL.
ESTEEMED WORTHY THE
HIGHEST HONORS OF HIS COUNTRY.
NOBLEST TYPE OF AMERICAN MANHOOD.
GENEROUS, FRANK, BRAVE,
INCORRUPTIBLE PATRIOT, HONORABLE CITIZEN,
FAITHFUL FRIEND, DEVOTED HUSBAND,
BELOVED PARENT, SINCERE CHRISTIAN.
‘I HUMBLY TRUST IN GOD.
IF THIS IS THE END, I AM READY.’”

Of the original board of trustees, General U. S. Grant, Chief Justice S. P. Chase, ex-Mayor Matthew G. Emery, Samuel Norment, Samuel Fowler, Francis A. Lutz, Flodoardo Howard, M.D., Thomas L. Tullock, and David A. Burr, Mr. Emery was the last survivor. An honored member of Metropolitan Church, treasurer of the American University, and in other responsible positions, he exhibited to the last a spirit of undiminished devotion to the Church of his youth and early manhood.

The church edifice cost \$200,000. Notwithstanding the liberal gifts of the Methodists in Washington and elsewhere,



INTERIOR OF METROPOLITAN CHURCH, WASHINGTON, D. C.

on the day of dedication there remained a debt of \$75,000. Dr. Newman, who came to the pastorate of the church with a national reputation for pulpit eloquence and enjoyed the

familiar acquaintance of a wide circle of prominent men in national affairs, soon attracted to the church services large crowds to hear him preach the word, and at the same time secured the cooperation of influential men in caring for the temporalities of his pastoral charge.

One of his closest friends then and thereafter, and strongest allies in his responsibilities as pastor of the Metropolitan Church, was General U. S. Grant, the President of the United States. Everything pertaining to the welfare of Methodism in general and Metropolitan Church in particular was dear to his heart. The affectionate regard he and his family felt for their pastor was never more directly manifested than by the permission granted him to use the name and influence of Mrs. Grant to assist the overburdened church to throw off its heavy load of debt. During his first pastorate at Metropolitan Dr. Newman succeeded in reducing the debt to \$50,000, one of the chief agencies employed by him being a national committee, of which Mrs. Grant was chairman. In her name an autograph letter was sent out over the country, and by this means nearly \$8,000 was secured.

In 1872 so serious had the situation become, and so threatening the outlook, that a memorial was addressed to the General Conference "reciting the dedication of the church, its successful operation for three years, and the existence of the bonded debt, provisions for the payment of which, it was claimed, should be made by the General Conference." This was a unique memorial, being signed by the President of the United States and the Chief Justice of the Supreme Court, in connection with the other trustees of the church.

The General Conference reaffirmed all previous indorsements of the enterprise. The Board of Church Extension was appealed to thereupon for aid, but it declined to indorse

the bonds on the ground that its charter would not legally permit such action. Public attention had been called to the



JOHN P. NEWMAN, D.D., L.L.D.

Bishop of the Methodist Episcopal Church. Consecrated 1888, died 1899.

Three times pastor of the Metropolitan Church.

financial condition of the church, yet Methodism had not yet awakened to the obligation to release this national monument from indebtedness. In 1874, through the efforts of

the Rev. O. H. Tiffany, D.D., then pastor of the church, assisted by Rev. Dr. Ives, of Auburn, N. Y., a large subscription was obtained in the church, the \$50,000 deed of trust was released, and a new loan of \$35,000 was negotiated, the trustees who had already given liberally of their money and time to the erection and subsequent support of the church personally obligating themselves to pay the interest on the bonds.

In 1876 Dr. Newman was appointed for a second term to the pastorate of the church and traveled extensively throughout the States, appealing to the people at large. He succeeded in raising \$4,000 by his lectures, besides acquainting the Methodism of America with the pressing needs of the Metropolitan Church.

In 1880 the affairs of the church were in a desperate condition. Suit had been entered against the trustees and there was danger of losing the property. The members of the church were reasonably alarmed. The bishops and other leaders consulted together. The opinion of each and all was that the church must be speedily released from debt and danger. Who was equal to the task? To this question there was one reply. Chaplain C. C. McCabe, who had a national reputation as a money collector and debt extinguisher, was sent out to clear Metropolitan Church of its financial burden.

The pastor, Rev. Dr. Robert N. Baer, agreed that the congregation of Metropolitan should raise \$15,000, and Chaplain McCabe, with Bishop Simpson's aid, would raise the balance. Dr. Baer, with the assistance of Bishop Andrews, then resident in Washington, and with the hearty cooperation of the members of the Baltimore Conference, succeeded in his part of the project. Chaplain McCabe, by public lec-

ture and sermon and inspiring song, as well as by earnest private appeals, stirred the hearts and opened the purses of Methodists in every part of the country. The church believed he would succeed. Bishop Simpson, who had from the very beginning been a staunch supporter of Metropolitan Church, failed not to present the need of the church before the people as he traveled over the country in the prosecution of his episcopal duties. He encouraged and aided Chaplain McCabe not a little. A sense of relief and holy joy came to Methodism when finally it was proclaimed that the church was entirely freed from debt.

January 27, 1884, was celebrated as "Emancipation Day," Bishop Simpson preaching the morning sermon on this happy occasion, and Chaplain McCabe in the evening.

In 1886 Dr. Newman was appointed to the pastorate of the church for the third time, and in 1888 was elected bishop. A tablet to his memory has been placed in the church since his death.

The church has enjoyed the ministrations of some of the most faithful pastors and eloquent pulpit orators whom American Methodism could furnish. While the immediate neighborhood has considerably changed, and the membership in a measure scattered to distant parts of the city, the interest in the work of the church continues unabated, the various organizations and departments belonging to a Methodist church are well sustained, and the beautiful church edifice is still an attractive place to the resident and the visitor. Soon after President McKinley was elected to be Chief Executive of the nation he adopted Metropolitan as his church home, and he was constant in his attendance on the word and the sacraments. After his assassination the acting pastor officiated at the state funeral in the rotunda

of the capitol and a notable memorial service was held in the church. The pastor, Rev. Frank M. Bristol, was temporarily absent in London, serving as a delegate to the Ecumenical Methodist Conference.

While the other Methodist churches of Washington have never failed to care for the transient as well as the resident, still Metropolitan has always fulfilled its mission, being recognized as peculiarly a national church.



CHAPTER CIII

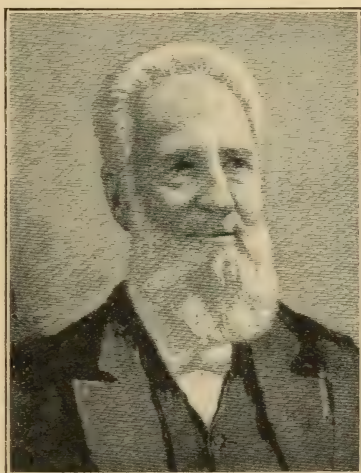
Let Us Build

HOUSELESS CONGREGATIONS AND NEEDY WORSHIPERS.—BOARD OF CHURCH EXTENSION.—A. J. KYNETT.—THE LOAN FUND.—THE ANNUITY FEATURE.—CHAPLAIN MCCABE.—BLESSED HELPFULNESS.—A BRIEF SUMMARY.

IMMEDIATELY preceding the civil war the discovery of rich mines and virgin soil in the western part of the United States induced multitudes to seek their fortune in the new country. The war, moreover, changed the aspect of American society, and not only itself furnished a chapter in modern history but so disturbed the course of events as to supply new topics and a new outlook for the historian who should undertake to study and record the events of the last three decades of the nineteenth century.

Shattered homes and the quest of health and fortune impelled many thousands who had escaped from the sword and shell to seek to regain in the new climate and a new environment what they had lost. The rapid extension of railroads through the West and Northwest not only afforded easy transportation, but also opened the path for the new settlers to the rich resources of field, mine, forest, and stream. These causes resulted in the rapid settlement of the hitherto uninhabited portions of the wide domain of the United States.

Meanwhile multitudes of immigrants, seeking a share in the rich rewards offered in the new fields, were landing on our shores. Villages, towns, and in due time large cities grew up in rapid succession, a marvel to the student of history, a puzzle to the statistician, and an added responsibility to the Christian Church, which, closely watching "to see what God is doing and to do it with him," saw a valuable opportunity to extend the kingdom of Christ. All along the valleys, by the banks of the rivers, over the broad prairies, and up the mountain slopes the new people coming to our shores were finding homes. The Methodist preacher went with the "prairie schooner," and in advance of the railroad, preaching the Gospel to as many as he could persuade to come together in barn, dwelling house, before the saloon, in the open air, in the sod house—wherever he could find



FROM A PHOTOGRAPH.

JOSEPH HARTWELL.

The pioneer of Church Extension in the Northwest.

an audience. The children were gathered together in Sunday schools. Communicants were multiplied, and congregations grew. These considerations, together with climatic necessities, called for the immediate erection of church edifices. "Let us build a house unto the Lord," said these people. Frequently they were poor, and waited for months and years before they were able, unless help came from abroad, to erect even a modest building that might be dedicated and set apart for religious services. So early as 1855 the Rev.

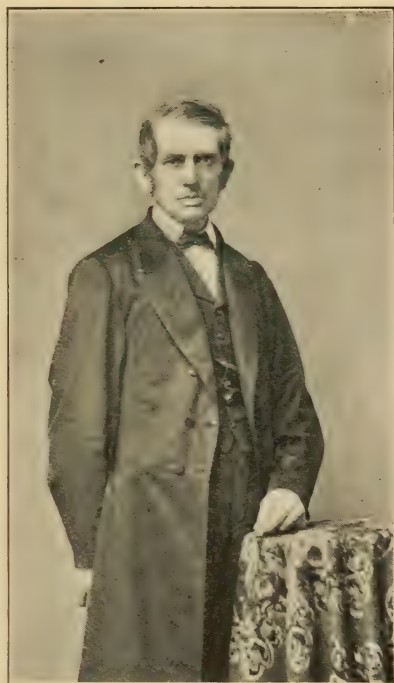
Joseph Hartwell, of the Rock River Conference, had called together leading men of Chicago and organized the Northwestern Church Extension Society, of which he was chosen corresponding secretary. Continuous and piteous appeals were sent eastward to the leaders of the Church for aid, and at last, to meet the pressing emergency, Methodists set themselves to the task of devising means to assist in securing "suitable houses of public worship and such other church property as may promote the general design."

It was at the General Conference held at Philadelphia in 1864 that the Rev. George Clifford, a delegate from the Upper Iowa Conference, who had been for years engaged in the frontier work in Iowa, realizing the condition of the unhoused congregations in the Western settlements, proposed a new society whose purpose should be to assist congregations desirous to erect church edifices. The General Conference appreciated the need of such help, and saw that its relief was true Christian benevolence and a proper work for the Church to undertake. A committee on "A Church Extension Society" was appointed and the organization founded.

By authority of the General Conference the bishops in June, 1865, appointed the Rev. Samuel Y. Monroe, D.D., of the New Jersey Conference, the first corresponding secretary. The first money was paid into the treasury in October of the same year, and March 5, 1866, the first donation was made to aid a church. Although \$200,000 had been asked and appropriated for the ensuing year, on the basis of the plan of the Missionary Society, only a small part of this sum was raised. Drafts for money already appropriated came in faster than the Conference collections. The new society gave promise of an early death. Burdened with care and

anxiety, weary in body and mind, Dr. Monroe suddenly, on February 9, 1867, passed from labor and from life to his immortal reward. He fell from a railroad car in the darkness of the night while journeying from his home in Camden, N. J., to Brooklyn, N. Y., to plead his cause the following day. The vacancy caused by his death was temporarily filled by the Rev. Robert H. Pattison, D.D., whose son, Robert E. Pattison, has since twice occupied the gubernatorial office of Pennsylvania and is highly honored by the Methodist Episcopal Church, of which he is a member.

In May, 1867, the bishops appointed to the office, to succeed Dr. Pattison, the Rev. Alpha J. Kynett, who entered upon his duties July 1, 1867, and was repeatedly reelected by successive General Conferences until his death, in 1899. He at once applied to the embarrassed society's affairs that business



SAMUEL Y. MONROE, D.D.

The first corresponding secretary of the Board of Church Extension, 1865-1867.

sagacity and courage which distinguished him, adopting plans for meeting the wants of the Methodist people for houses of worship in every part of the country, and adopting new methods for raising and appropriating moneys.

The General Conference made the society a part of the connectional work of the Church, inserted in the book of Dis-

cipline rules and regulations for its proper conduct, and in 1872 assumed the control of its management.

The Loan Fund has been one of the most helpful parts of the work of the Board of Church Extension. The first subscription to this fund was made in 1866, a centenary offering of \$1,000 to the Upper Iowa Conference by the Hon. Hiram Price, then a member of Congress from Iowa and afterward United States Commissioner of Indian Affairs. Other gifts made the total for that year \$4,725. The Conference Fund has since grown to \$12,606, and has been worth by return of loans \$46,374, besides interest, and has aided fifty-eight churches. In 1870 it was transferred to the parent board to be used within the Upper Iowa Conference. Dr. Kynett, having seen the Loan Fund instituted in his own Conference, saw the practicability of the same measure for the whole Church, and upon his assumption of the duties of the office of corresponding secretary proposed it to the board, whose approval was in turn followed by that of the General Conference. Bishop Kingsley well expressed the purpose of the plan when he said: "I am exceedingly well pleased with the Loan Fund feature of the Board of Church Extension. I can think of nothing that impresses me more favorably than does the putting money into this Loan Fund, to go on repeating itself and reproducing its blessings from age to age. It does not stop simply with the first blessing. It helps build one church and comes back with the glad tidings of what it has done, and goes again and builds or helps to build another church, and coming back again says, 'Here am I, send me,' and goes again and again." The first gift to this fund after the adoption of the plan by the parent board was by Bishop Morris, and the first large subscription was \$10,000 from David McWilliams, of



ALPHA J. KYNETT, D.D.

Secretary of the Board of Church Extension, 1867-1899.

Dwight, Ill. By means of this last-named fund there have been aided seventy-seven churches, whose value is estimated to be \$171,000, and having eighteen thousand four hundred and seventy-five sittings; the total amount of the loans being \$23,950.

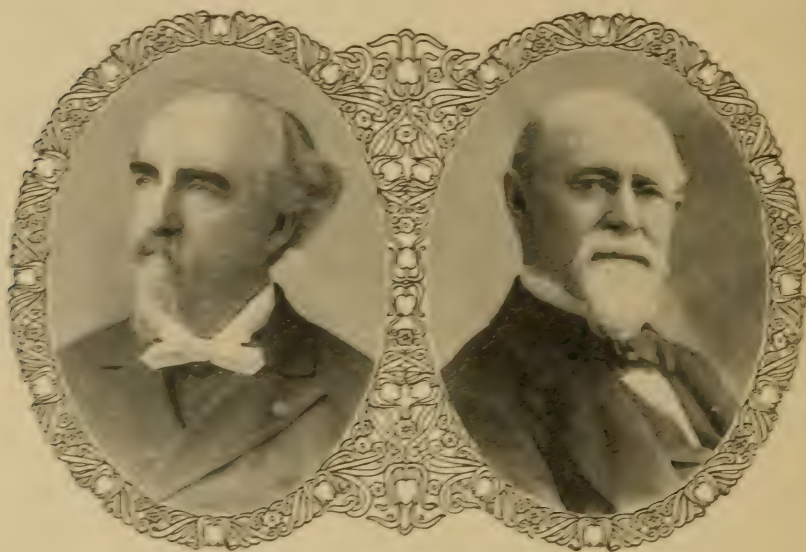
In addition to the collections from the Conferences and to the Loan Fund from special gifts much attention is given to the Annuity feature of the society's work. Contributions are desired and have been received from persons making the same subject to an annuity payable to the order of the person making the donation. Upon the death of the donor the principal goes to swell either the General or the Loan Fund, as the case may be.

Charles C. McCabe, now bishop, gave sixteen years of vigorous and successful service to the work of Church Extension, until he was elected, in 1884, one of the corresponding secretaries of the Missionary Society. William A. Spencer succeeded him as Dr. Kynett's associate, and after the death of his senior officer, in 1899, he became the head of the office. The General Conference of 1900 made Dr. Spencer the corresponding secretary, with Dr. James M. King as assistant, Dr. King having been appointed a secretary by the board after Dr. Kynett's death. When Dr. Spencer died (1901) Dr. King was promoted by the Board of Bishops to be corresponding secretary. Dr. Manly S. Hard, who has for many years been the able and energetic helper in field and office, was at the same time appointed assistant secretary.

In 1879 Chaplain McCabe was impressed, while visiting the Northwest, with the necessity for the great enlargement of the work of the Board of Church Extension, and by actual trial became satisfied that with a donation of \$250, to encourage and inspire the people immediately interested, a church

sulted to their wants, and worth not less than \$1,250, could be secured in multitudes of towns and villages. The response to his appeal was generous and the results have been gratifying.

A careful examination of the reports of the Board of Church Extension demonstrates that no agency of the Church has received more cordial and well-deserved support from the people.



SECRETARIES OF THE BOARD OF CHURCH EXTENSION.

WILLIAM A. SPENCER, D.D.

1884-1901.

JAMES M. KING, D.D.

1901.

From the beginning to October 31, 1900, the entire receipts of the General Fund have been \$4,409,356.08, which amount has been used in donations in aid of church construction. The receipts for the Loan Fund have been as follows: On capital, \$1,136,954.62, loans returned, \$1,399,658.37; making a total of Loan Fund of \$2,536,612.99, and a grand total during the board's history of \$6,945,969.07. The total

number of churches aided by donations and loans was 11,477, providing savings for \$1,425,000 lessens.

The Board of Church Extension has accomplished a magnificent work during the past three decades. Without its assistance hundreds of churches which have by its aid been erected all over the West and among the poor of other parts of our country would either never have been built or would be burdened with crushing debts. New congregations have by the receipt of small donations been enabled to build, and in places where enthusiastic rates of interest are charged the board has placed loans at low rates.

Not only from a denominational standpoint has this work been reviewed and commended by the Church, but its relation to the civilization of the land has not been overlooked by the close student of national affairs. A church planted by this society in a new country, even followed by a settlement, has been the recognized guardian of the peace and a wellspring of morality and refinement.



CHAPTER CIV

Amid War's Horrid Din

PATRIOTISM TESTED.—CONSECRATION OF MEN AND MONEY.—SANITARY COMMISSION.—THE CHURCH PRESS.—BISHOP SIMPSON AND THE PRESIDENT.—ADDRESS TO MR. LINCOLN.—HIS FAMOUS REPLY.—DEEDS OF CHARITY IN THE SOUTH.—PEACE.

WHEN the civil war began, in 1861, few persons in either the North or the South anticipated a bloody and protracted struggle. Four years of carnage and suffering in the field, on the march, in the camp, and in hospital and prison were never prophesied. But this is the history. Such an opportunity, however, has seldom presented itself to the Church for the display of Christian manliness and of brotherly benevolence.

More than one hundred thousand members of the Methodist Episcopal Church became soldiers, thus thinning, and in some localities almost depleting, many congregations. Pastors left the pulpit for the battlefield, while those who remained never faltered in their public exhortations or their private efforts to sustain the federal government. Sunday schools bade farewell to thousands of their young men, many of whom never returned, while Methodist schools and colleges gave up many of their most promising youths to take active part in the civil war.

One of the chief agencies for the relief of the suffering, the comfort of the dying, and the general physical and moral welfare of the army, was the Christian Commission. It originated at a convention of Young Men's Christian Associations of the Northern States, called for the purpose on November 16, 1861, in New York. Its special province was the spiritual care of the army and navy. It was different from, and not a revival of, the Sanitary Commission.

The Sanitary Commission was organized by patriotic women and physicians in New York. Although it did not at first receive the sympathy and cooperation of the officials of the government it nevertheless succeeded in winning a merited recognition as a valuable and indispensable supplement to the labors of the surgeon. The Christian Commission supplemented the labors of the chaplain.

The Methodist Episcopal Church eagerly seized the opportunity presented by the Christian Commission to demonstrate its benevolence. The General Conference indorsed it, and cheerfully did ministers and laymen go to the battlefield and the hospital to toil and suffer for the soldier, while others sailed on warships, and labored on hospital ships, sometimes in the midst of contagion and of war. The women were especially active in this broad charity, finding therein a field for the fervid sympathy of woman's nature.

Meanwhile the Church at home contributed its money without stint, and all its great benevolent causes were subordinated to the needs nearest home.

Sad days came to the Church when families, Sunday schools and congregations were called upon to mourn the loss of those who had gone from their ranks to the battlefield. Not only in the Northern States, but in the Southern as well,

requiems were sung and eulogies pronounced on Sabbaths amid the sobs of the bereaved.

One of the most welcome visitors at the executive mansion, and prominent among the trusted counselors of President Lincoln, was Bishop Matthew Simpson. It was no uncommon thing for the President to send for this honored man, who, on account of his broad intelligence, discriminating judgment, deep sympathy, and accurate knowledge, was worthy of his confidence and preeminently capable of advising. He became an incalculable comfort and strength to the burdened President. It was very appropriate that he should preach the sermon at the funeral of the martyred Lincoln.

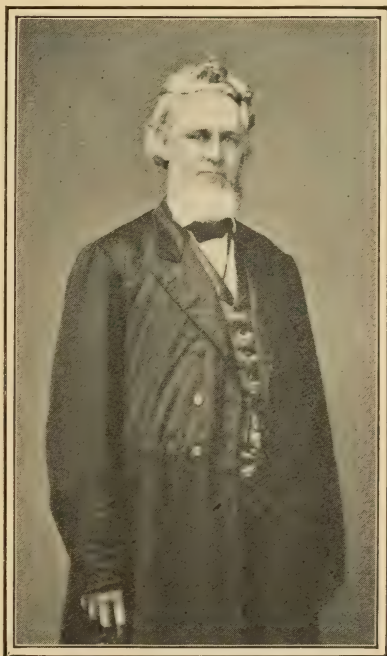
That the helpfulness of the Methodist Episcopal Church to the Union and its sacrifices in behalf of the national cause were highly appreciated by the President is evidenced by numerous expressions which fell from his lips, but especially by the reply which he made to the commissioners delegated to visit him by the General Conference in session at Philadelphia in 1864. The Conference voted an address to the President, and appointed Bishop Ames and the Rev. Drs. Joseph Cummings, George Peck, Charles Elliott, and Granville Moody to present it to the President with the assurance of the loyalty and sympathy of the Methodist Episcopal Church. The following extracts from the address exhibit the spirit of the Church at that time:

“The General Conference of the Methodist Episcopal Church . . . takes the earliest opportunity to express to you the assurance of the loyalty of the Church, her earnest devotion to the interests of the country, and her sympathy with you in the great responsibilities of your high position in this trying hour. With exultation we point to the record of our Church as having never been tarnished by disloyalty. She

was the first of the Churches to express, by a deputation of her most distinguished ministers, the promise of support to the government in the days of Washington. In her Articles of Religion she has enjoined loyalty as a duty, and has ever given to the government her most decided support. In this present struggle for the nation's life many thousands of members and a large number of her ministers have rushed to arms to maintain the cause of God and humanity. They have sealed their devotion to their country with their blood on every battlefield of this terrible war. . . . The prayers of millions of Christians, with an earnestness never manifested for rulers before, daily ascend to heaven that you may be endued with all needed wisdom and power. Actuated by sentiments of loftiest and purest patriotism, our prayer shall be continually for the preservation of our country undivided, for the triumph of our cause, and for a permanent peace, gained by the sacrifice of no moral principles, but founded on the word of God and securing in righteousness liberty and equal rights to all."

Mr. Lincoln's famous letter replying to this address was as follows:

"GENTLEMEN: In response to your address allow me to



FROM A PHOTOGRAPH BY HALLETT.

COLONEL GRANVILLE MOODY.

attest the accuracy of its historical statements, indorse the sentiments it expresses, and thank you in the nation's name

Gentlemen.

In response to your address, allow me to attest the accuracy of its historical statements, indorse the sentiments it expresses; and thank you, in the nation's name for the sure promise it gives.

Nobly sustained as the government has been by all the churches, I would utter nothing which might, in the least, appear invidious against any. Yet, without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to Heaven than any. God bless the Methodist Church—bless all the churches—and blessed be God, who, in this our great trial, giveth us the churches.

A. Lincoln

May, 18. 1864

FACSIMILE OF LINCOLN'S MANUSCRIPT REPLY TO THE ADDRESS OF THE
GENERAL CONFERENCE OF 1864.

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ernment has been by all the Churches, I would utter nothing which might in the least appear invidious against any. Yet without this it may be fairly said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Episcopal Church sends more soldiers to the field, more nurses to the hospital, and more prayers to Heaven than any. God bless the Methodist Church—bless all the Churches—and blessed be God, who, in this our great trial, giveth us the Churches.

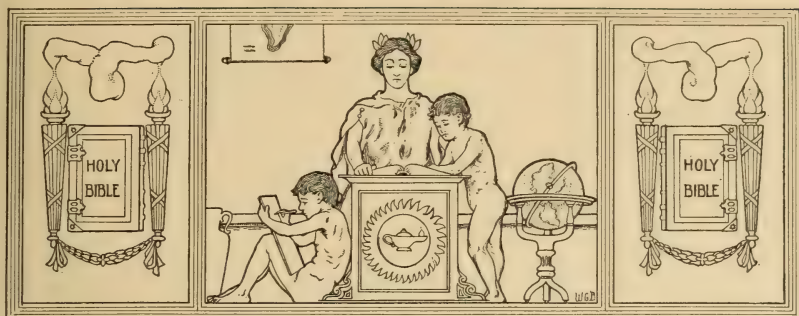
A. LINCOLN.”

While in the North the Methodist Episcopal Church was gladly pouring out her treasures of men and money for the preservation of the Union, its sister in the South—the Methodist Episcopal Church, South—was as tenaciously and persistently devoted to the Southern Confederacy, believing that it was righteous in principle and the true solution of the difficulties in their portion of the country.

To the President of the Southern Confederacy the Methodist Episcopal Church, South, declared its fealty, and from him received expressions of gratitude for its support. Upon many of its leaders he leaned for counsel and encouragement. From Southern Methodist pulpits and firesides were offered prayers for the success of the Southern cause, while from the pastorate and laity went forth to battle more soldiers, sailors, and nurses than from any other Church in its territory. Methodism was the predominant Protestant body in the South, and it did not fail to respond cheerfully and liberally to the call for money and means. Its ministers and laymen endured the hardships of active warfare and held back from no sacrifice for their cause. Fathers, husbands, sons, and brothers going forth to war were followed by the warm love of the Southern heart and the devoted prayers of the lonely

homes, and the news of the death of their heroes filled them with anguish aggravated a hundredfold by the devastation and ruin left in the wake of contending armies. That it was not theirs to win in the appeal to arms is no reason for the historian to overlook or minimize the sublime courage, the self-sacrifice, and the faith of the great people of the Southern States.

Those days are past. The fields once furrowed by the plowshare of war are now rich in grain and fruit. The birds of springtime have long since been building their nests in the throats of rusty cannon. The rivers which once ran red with blood now carry to the sea the uninterrupted commerce of a united and happy people. The graves of those who wore the blue and of those who wore the gray are alike honored, and with flowers strewn by Methodist hands, in the North and South.



CHAPTER CV

One Hundred Years

THE CENTENNIAL OF 1866.—PREPARATIONS, PLANS, AND PLEAS.—GIFTS FOR EDUCATION.—CHILDREN'S FUND.—A GENEROUS RESPONSE.—HECK HALL.—BOSTON SCHOOL OF THEOLOGY.—DREW THEOLOGICAL SEMINARY.—BOARD OF EDUCATION.—ORIGIN OF CHILDREN'S DAY.—A FINANCIAL SUMMARY.

IN order to commemorate appropriately the centenary of the introduction of Methodism into America the General Conference of the Methodist Episcopal Church in 1864 appointed a Centenary Committee, consisting of the bishops, twelve ministers, and twelve laymen, to arrange for a proper celebration in 1866. The primary object in view was the spiritual improvement of the membership and the cultivation of "feelings of gratitude for the blessings received through the agency of Methodism."

The first meeting of this committee was held in Cleveland, O., on February 22, 1865. Before the second meeting, that of November 8, 1865, at New York, the civil war had closed. The country was again at peace, and although in many homes and congregations there was mourning for those whose lives had been sacrificed in the bloody strife, and the country was burdened with an enormous war debt, and busi-

ness in many places was greatly suffering, yet the heart of the Church was full of joy, and the gratitude of the Methodist people for their prosperity of a century so expressed itself that the pecuniary results of the celebration exceeded the most sanguine hopes.

On the first Sunday in 1866, the centennial year, sermons were preached in the Methodist pulpits of the land calling attention to the purposes of the anniversary and reciting the reasons for denominational gratitude. During the year each Annual Conference listened to a special memorial sermon preached by one of its most eloquent members. Two centenary books and a series of centenary tracts were published and scattered among the people. Public meetings were held in all the cities and large towns, at which large audiences listened to stirring words reminding the Methodist people of what they owed to God for the past and what they owed to the future generations upon whose shoulders would be the responsibility of building upon foundations already laid. The celebration culminated throughout the Church in the month of October, when special services were generally held, and contributions of money were made to the cause of Christian education and other objects of local interest.

Besides a better acquaintance with the history of Methodism, communicated by both press and pulpit, and a more enthusiastic loyalty to the Church, the greatest direct gain was the large contribution made to the cause of education.

When, in 1839, the centennial of Wesleyan Methodism was celebrated by the united Methodism of the world, American Methodism contributed about half a million of dollars as its part of the thank offering. When the General Conference of 1864 decided to celebrate the centennial of American Methodism in 1866 it was hoped that at least two millions of

dollars might be contributed, but only a few very enthusiastic leaders believed that such a large sum would be given.

The committee, however, planned wisely, directing that the gifts of the people be divided between the "connectional, central, and monumental" on the one hand, and the "local and distributive" on the other.

At the first meeting of the General Committee at Cleve-



FROM THE PHOTOGRAPH BY S. J. HALLETT.

THE CENTENARY CERTIFICATE.

A card bearing this design was widely circulated by the American Methodist Ladies' Centenary Association in furtherance of their plan to raise funds for Heck Hall and the Concord Biblical Institute.

land, O., on February 22, 1865, Bishop Simpson moved "that the connectional object of the Centenary Fund be chiefly that of education." His suggestion was adopted, and at the subsequent meeting in New York, on November 8, 1865, it was resolved that the Centenary Educational Fund should be "placed before our people as the prominent object for connectional contributions, . . . be placed in the hands of a board, to be appointed as provided in a subsequent resolution, to be called the Centenary Connectional Educational Board of the Methodist Episcopal Church."

The further preparation for, and conduct of, the centennial celebration was delegated to a smaller committee, known as the Central Committee, and consisting of John McClintock, Daniel Curry, George R. Crooks, Oliver Hoyt, James Bishop, and Charles C. North.

In order to bring the Sunday schools into closer connection with our educational institutions, and thus provide in a measure for the training of the children of the Church to greater denominational attachment and usefulness, a plan drafted by the Rev. Dr. George R. Crooks was adopted, providing that, with the offerings of the children, a Sunday School Children's Fund be established and kept as a separate fund, and appropriated "to assist meritorious Sunday school scholars, of either sex, who may need help in obtaining a more advanced education."

Nine other objects of a connectional character were commended to the liberality of the Methodist people, but education was the chief in mind.

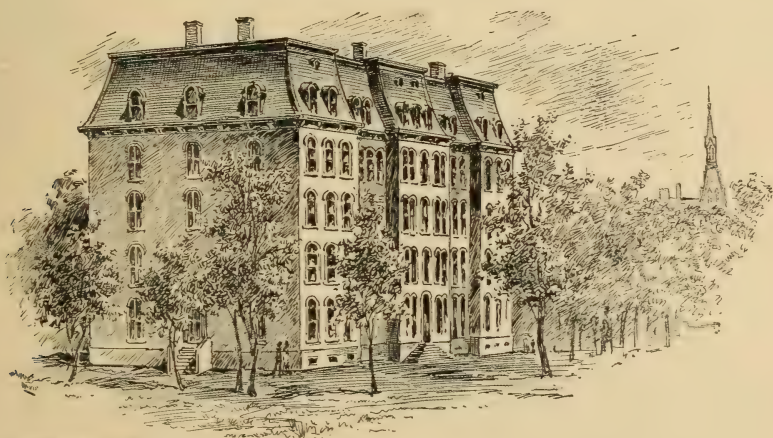
At that time there were about 102 literary institutions owned and patronized by the Church. Of this number 73 were academies, classical seminaries, and female colleges; 23 were colleges and universities, and 2 were theological seminaries. Nearly all of these institutions were in need of financial aid. There were employed 714 teachers, who were instructing 23,106 students.

Statistics carefully gathered during the year showed the numerical and financial strength of the Church to be already considerable. In the Methodist Episcopal Church, on January 1, 1867, there were 64 Annual Conferences, 7,576 traveling preachers and 8,602 local preachers, and 1,032,184 members, besides about 1,000,000 Sunday school scholars. There were 10,462 houses of wor-

ship, valued at \$29,594,004 and 3,314 parsonages, valued at \$4,420,958.

When the reports of the centennial year were fully summed up it was found that \$9,155 had been contributed to the General Educational Fund and \$56,674 to the Children's Fund, making a total of \$65,829.

Among the special gifts to the cause of education the most important, as it was the largest, was that of Mr. Daniel



HECK HALL, GARRETT BIBLICAL INSTITUTE.

Drew, by which was founded at Madison, N. J., the Drew Theological Seminary.

The Garrett Biblical Institute at Evanston, Ill., received a gift of \$50,000, with which Heck Hall was erected in memory of Barbara Heck. An equal sum was given to the Boston Theological Seminary, and the school which had been known as the Methodist General Biblical Institute, situated at Concord, N. H., was removed to Boston and in 1871 became the theological department of the Boston University. Through the generosity of Mr. John T. Martin, of Brooklyn,

N. Y., the Theological Seminary in Germany received the gift of \$25,000, by means of which the institution was more favorably located at Frankfort-on-the-Main, where a build-



CHARLES C. NORTH.

Corresponding secretary of the Board of Education, 1869-1872.

ing was erected, and the name changed to "Martin Mission Institute."

So many were the local objects which received centenary gifts, and so incomplete were the returns in some instances, that it was found impossible to report accurately the full



FROM AN ENGRAVING BY RITCHE.

FROM A PHOTOGRAPH BY COX.

SECRETARIES OF THE BOARD OF EDUCATION.

ERASMUS O. HAVEN, D.D.

Secretary, 1872-1880. Consecrated bishop, 1880. Died 1881.

DANIEL AYRES (GOODSELL), D.D.

Secretary, 1887-1888. Consecrated bishop, 1888.

amount. However, the Central Committee, having received reports from 52 Annual Conferences, were satisfied that the aggregate of gifts for all objects amounted to \$9,000,000. The committee subsequently reported to the General Conference that in their opinion "a complete report would swell the aggregate to \$10,000,000." Of that amount "it is reasonable to infer that more than \$3,000,000 were consecrated to the cause of education."

The General Conference of 1868 reviewed the work of the Centenary Committee appointed in 1864, and enacted certain legislation suggested by the Central Committee and the Committee on Education.

Two months before the General Conference assembled the Central Committee requested one of its members, Mr. Charles C. North, to "prepare suggestions to the General Conference respecting the Sunday school and other connectional funds." When his suggestions were read to the Committee, nearly two weeks later, Dr. McClintock was appointed "to modify and incorporate them in the report" to the General Conference, and Drs. McClintock, Curry, and Crooks were appointed a committee to which final amendments to the report were to be submitted. In this report was the suggestion of "a feasible plan for a collection to be taken in all our Sunday schools on a given day." This suggestion was adopted by the General Conference, and it was ordered that the second Sunday in June, annually, be observed as Children's Day, and that sermons on Education be preached and a collection taken in each school for the Children's Fund.

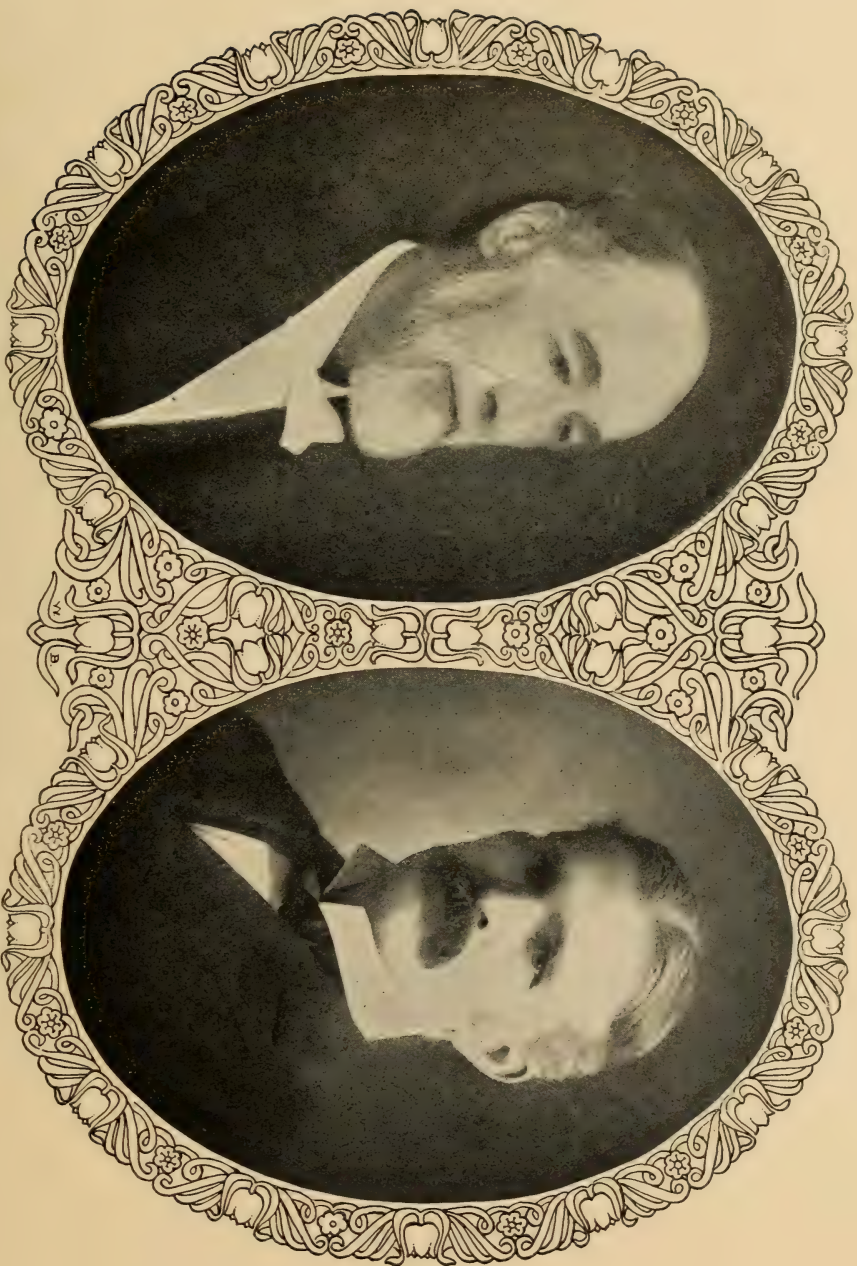
This is the origin of Children's Day. Through the special efforts of the Board of Education it has grown in popularity and success, and has become an established custom. At Dr. G. R. Crooks' suggestion the Ecumenical Conference held in

London, in September, 1881, recommended that one Sunday of each year be observed as Children's Day throughout all Methodism. Other religious denominations have adopted it in the United States.

In order to provide for the proper care and distribution of the funds already collected, and for the furtherance of the educational interests of the Church, the General Conference of 1868, adopting the suggestions of the Committee on Education and the Central Centenary Committee, authorized the incorporation of a Board of Education and appointed trustees for this purpose.

A charter was secured from the Legislature of New York on April 14, 1869, enabling the board to hold in trust the General Educational Fund for "the aid of needy and worthy young persons seeking an education, or for such specific educational purposes as the donors shall direct;" also to receive, separately invest, and augment the Sunday School Children's Fund. Mr. North, of New York, was appointed by the board as corresponding secretary in December, 1869, and he continued in this office until 1872.

The General Conference of 1872 approved the charter and the financial policy of the board, and elected the Rev. Dr. E. O. Haven as the corresponding secretary. For two years Dr. Haven devoted himself exclusively to the service of the board, and even after he had been elected chancellor of Syracuse University he continued to attend to the duties of the office. The society lost much by delay in entering upon its work. But its career, once fully entered upon, has been nobly continued. Through the agency of the board many schools and colleges have been sustained, and many of the youth of the Church have been assisted by opportune loans in securing an education.



PHOTOGRAPH BY COX.

PHOTOGRAPH BY NICKLIN.

SECRETARIES OF THE BOARD OF EDUCATION.

CHARLES H. PAYNE, D.D., LL.D.

WILLIAM F. MCDOWELL, D.D., LL.D.

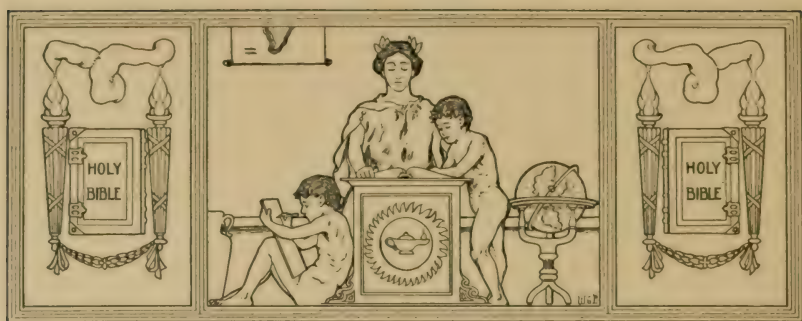
Elected 1888, died 1899.

Appointed 1899, elected 1900.

The total number of students aided by the Board of Education from the beginning to 1900 has been 10,413.

During the past few years increased interest has been manifested in the cause of higher education and constantly increasing demands are made on the funds of the Board. Rev. Dr. C. H. Payne came to the office of corresponding secretary in 1888 and brought the Board of Education to the highest plane of efficiency it had ever occupied, and the Church at large has come to appreciate as never before that the educational funds are indeed one of the most important adjuncts in carrying forward the work of lifting up the race. His successor, Rev. Dr. W. F. McDowell, enters upon a field well surveyed and mapped, and his high ideals and administrative skill are carrying the work forward to grand success.

The income of the Board for the year 1899-1900 amounted to \$129,136.98, of which amount \$60,328.32 was contributed to the Children's Day Fund. During the year 1,830 students were aided by the board, about three times the number aided ten years ago.



CHAPTER CVI

The Higher Education

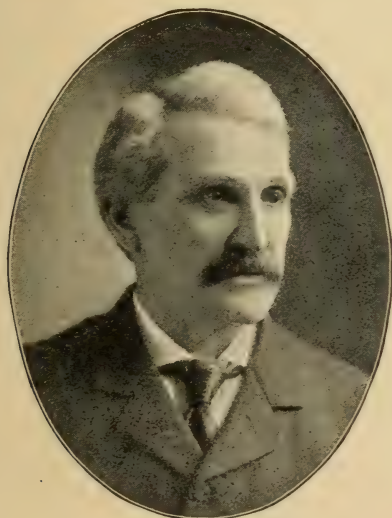
COLLEGES FOUNDED.—HUMBLE BEGINNINGS.—COKEBURY COLLEGE.—ASBURY DISHEARTENED.—AUGUSTA COLLEGE, KENTUCKY.—A VIGOROUS FAMILY OF INSTITUTIONS.—LEADERS AND FRAMERS OF THOUGHT.—UNIVERSITY AND POST GRADUATE PLANE.—THE AMERICAN UNIVERSITY.—STATISTICS.

THE leaders in the thought and activity of early Methodism appreciated the growing need of the best literary preparation for the ordinary duties of a Christian life as well as the need for a thoroughly trained ministry. The prevailing lack of money and the sparsely settled state of the regions wherein they resided contributed much to the difficulty in building and supporting colleges and seminaries, but that the disciples of John Wesley should long neglect to provide for the founding of schools for the intellectual training of those whom they had led into a religious life by means of the Gospel was very unlikely.

It might have been suspected that Wesley after his conversion would magnify the importance of faith and godliness in human development and minify the benefits of scholastic training. That he did not do so, however, is attested by his establishing Kingswood School and urging on his converts

the importance of mental training as an important adjunct to holy living.

It is more than likely that John Dickins and Francis Asbury and their contemporaries caught their inspiration from Wesley. At any rate very early in the history of American Methodism, in the year 1780, Dickins proposed the erection



GEORGE H. BRIDGMAN, D.D.
President of Hamline University.



JOHN F. GOUCHER, D.D.
President of the Woman's College.

of an academic institution for Methodism. Asbury and Coke agreed to the proposition, and Cokesbury College, named in honor of the two bishops, was built near Abingdon, Harford County, Md. On Sunday, June 5, 1785, the foundation sermon was preached by Asbury from the words, "The sayings which we have heard and known, and which our fathers have told us, we will not hide them from their children." But his faith, strong as it was, did not see in the future the long list of schools, colleges, and universities of

which Cokesbury was the beginning. Students gladly came to the new college. A collegiate town was built about it. In 1787 and subsequently, the Baltimore Conference met there. Its professors were preachers, and thrilling are the records of the deep religious interest among the students. In 1792 there were over seventy students in attendance, pursuing, with English branches, the chief languages,



A GROUP OF WOMAN'S COLLEGE BUILDINGS, BALTIMORE, MD.

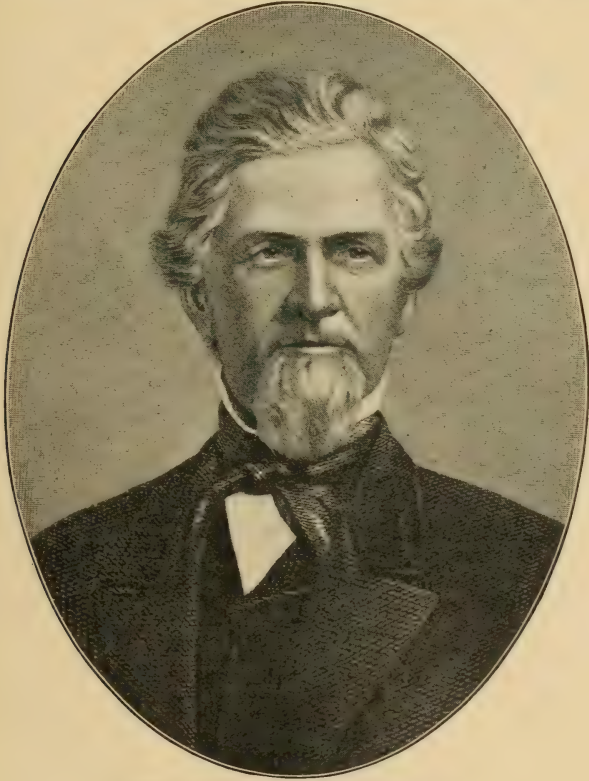
First Methodist Episcopal Church.

Goucher Hall. •

Gymnasium.

ancient and modern, as well as giving attention to agriculture and architecture. The rules were strict and reveal the simple ideas of our ecclesiastical forefathers. None were to study after seven in the evening, or to be out of bed after nine, or to be in bed after five in the morning, and there was to be no feather bed. There were to be seven hours of study, with abundance of recreation in and out of doors. College faculties of this century might learn much from the annals of Cokesbury.

After a history of ten years the college at Abingdon was destroyed by fire. Asbury looked upon this sad event as a providential sign that God had not called the Methodists to build colleges. The site is now marked by four corner



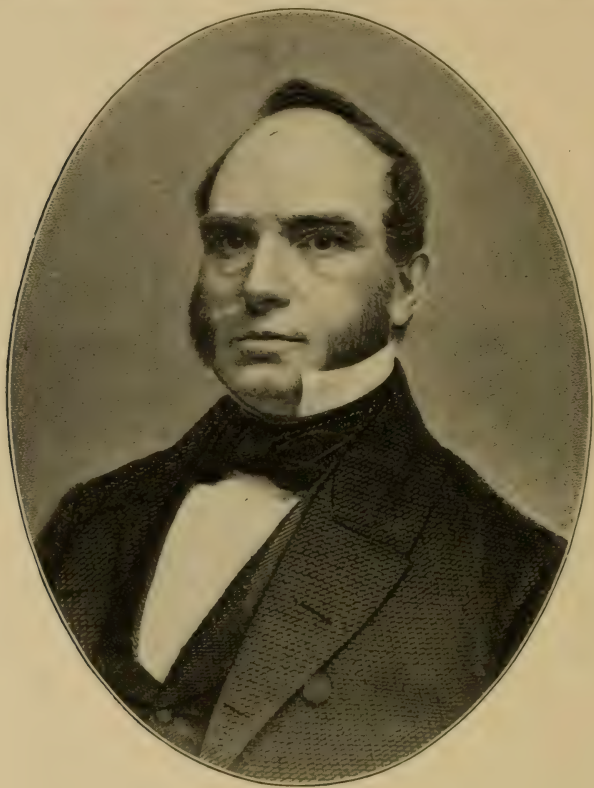
FROM THE ENGRAVING BY JONES IN THE LADIES' REPOSITORY.

ISAAC RICH.

A benefactor of Methodist education.

stones of granite placed by the American Methodist Historical Society of Baltimore, Md., on the occasion of a pilgrimage made to the spot in the year 1895 under the auspices of the society. The bell is in possession of the Woman's College, Baltimore.

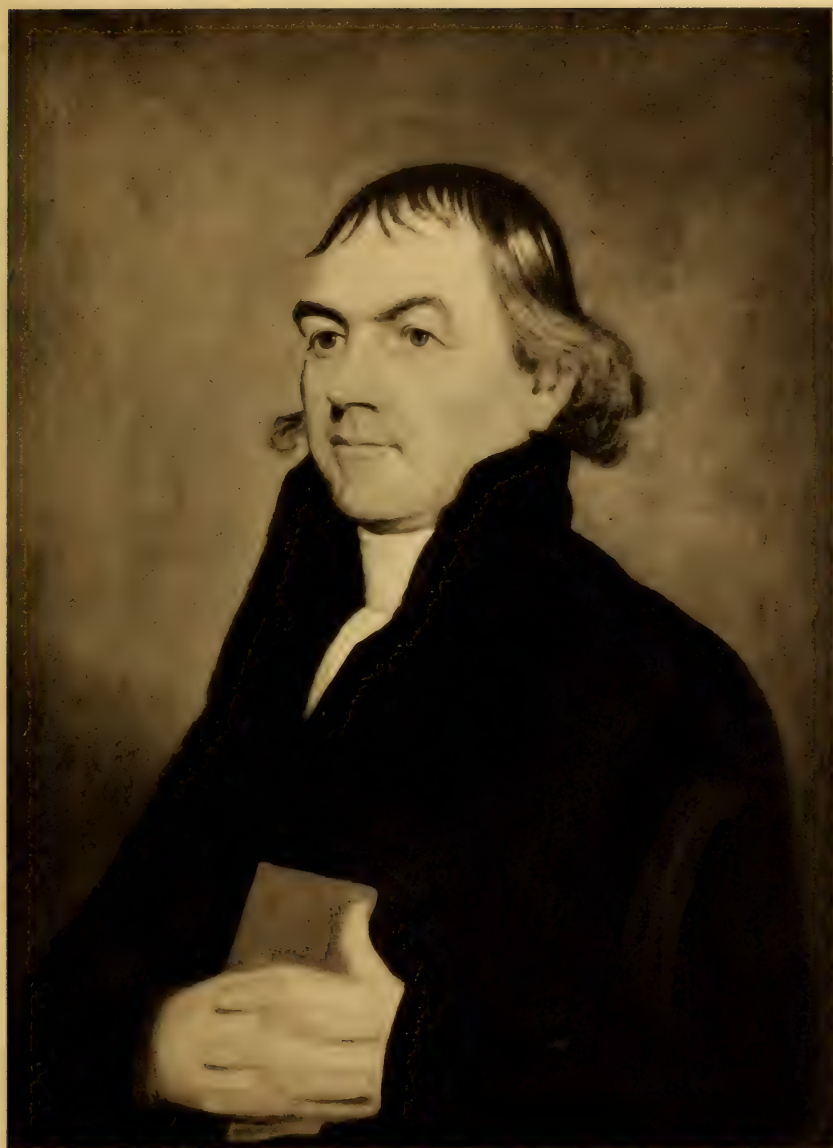
Cokesbury was immediately succeeded by another school, started in Baltimore, which was in a few months crowded with students. But a little more than a year after the destruction of Cokesbury this new academy also was burned



JACOB SLEEPER.

A founder of Boston University.

to the ground. This second loss dismayed Coke and Asbury, who "were now clearly of the opinion that the will of God was evidently manifested, and that Methodists ought not to enter into such expensive educational undertakings, but bend their force to the salvation of souls." Asbury, however,



cherished a plan to establish a seminary in every district of the entire Methodist territory, and as the societies grew in towns and cities he was pleased to see its success.

In 1789 the Methodists of Georgia contributed land and tobacco for founding a college, while about the same time at Redstone, Pa., and in Kentucky seminaries were attempted by Asbury. Through the influence and efforts of Francis Poythress an academy was built and an organization established at Bethel, Ky., but it proved to be a financial failure.



McKENDREE COLLEGE CAMPUS AND GROUNDS.

At Uniontown, Pa., an academy was started in 1794 or 1795 through Asbury's influence, but it lived only a few years. In 1792 Asbury was known to be anxious to "take two thousand children under the best plan of education ever known in this country."

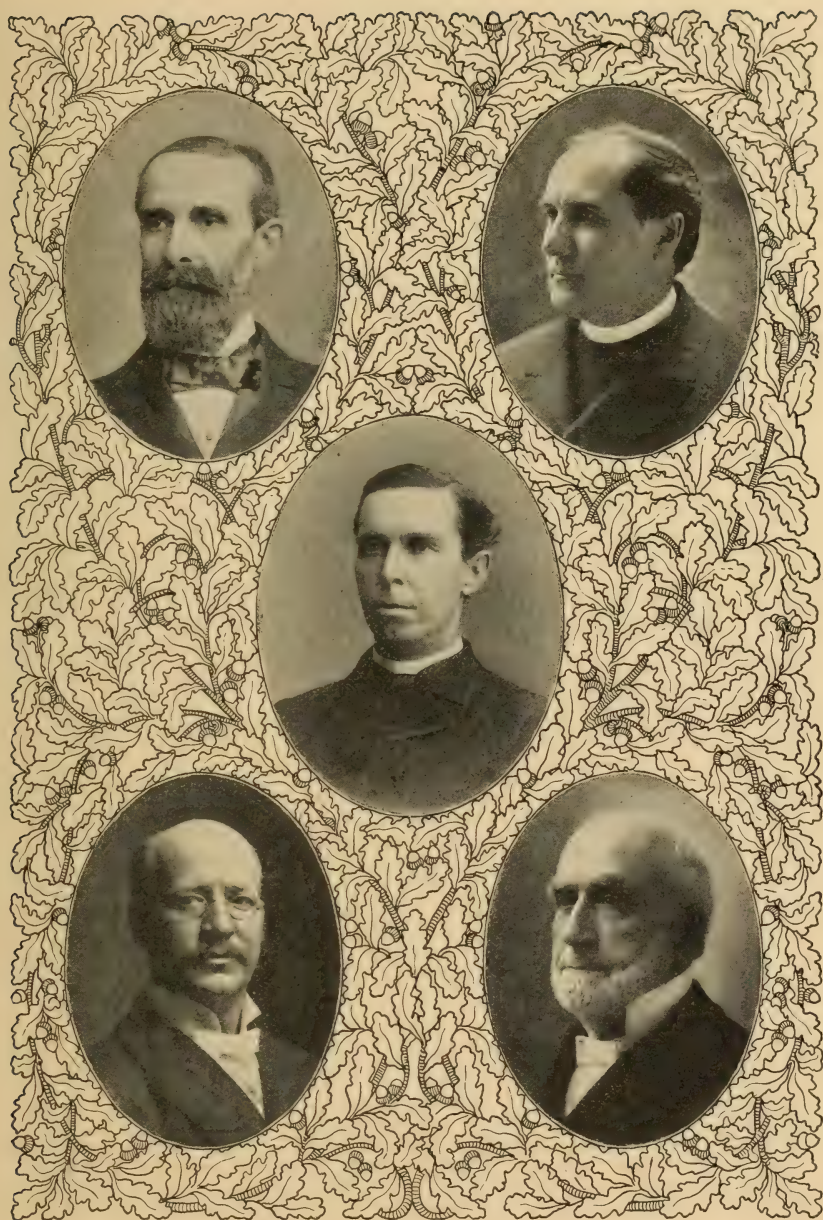
Before the close of the eighteenth century Hope Hull established an academy at Wilkes County, Ga., and George McHenry and Valentine Cook personally devoted themselves to the work of education.

In 1817, under the leadership of Martin Ruter, an institu-

tion of learning was established in New Market, N. H., but was later removed to Wilbraham, Mass., where it had a remarkable success and is vigorous in every respect. During the same year the Rev. Dr. Samuel K. Jennings, who in 1790 had graduated from Rutgers College, and who was probably the first native preacher of American Methodism to receive a full collegiate training, opened Asbury College in Baltimore, Md. But this school expired after a few years of success. In 1819 another school, under Nathan Bangs's guidance, was organized in New York city. This was afterward transferred to White Plains.

Several other schools of minor importance were established, but survived only a few years, lacking either funds or proper leadership. These early beginnings, however, gave an impulse to the cause of education which finally, in 1823, led to the inauguration of Augusta College in Kentucky, the first institution of a high grade established by American Methodism.

Before the admission of Kentucky into the Union the Methodist Episcopal Church wisely foresaw the growth of the country, and on a beautiful site beside the Ohio River, at Augusta, Ky., they began the foundation of an educational institution. The Ohio Conference in 1820 carefully considered the need of the hour, and James B. Finley, presiding elder of the Lebanon District, exerted his influence in behalf of the college at Augusta for Ohio and Kentucky Conferences. The charter for the college was received from the Legislature of Kentucky on December 22, 1822. The Rev. John P. Finley was appointed professor of languages in 1822, and afterward had charge of the college as president. The deed for the land was received on May 8, 1825, and the same year the college was erected. Martin



A GROUP OF COLLEGE PRESIDENTS.

William F. King, D.D., Cornell College.	Henry A. Buchtel, D.D., Denver University.
Hilary A. Gobin, D.D., De Pauw University.	
Samuel Plantz, D.D., Lawrence University.	D. W. C. Huntington, D.D., Neb. Wes. University.

Ruter was elected president, Joseph E. Tomlinson professor of mathematics and natural philosophy, and John P. Durbin professor of languages. In 1831 Henry B. Bascom became professor of moral science and belles-lettres.

The college had an honorable history, but after a struggle of six years against financial difficulties it finally collapsed in 1831. Its short existence gave to the Church full proof of the need and the benefit of higher education. Its graduates, among whom were Bishop R. S. Foster and Dr. John Miley, whose fame as preachers, theologians, teachers and authors is well known, came forth not only fully equipped for successful work and notable careers, but also with strong convictions of the desirability of the very best and highest mental training. Having associated with and been taught by such enthusiastic educators as filled the professorial chairs this was to be expected, and Augusta College proved to be the fountain whence has since flowed a stream of literary taste and influence which, widening and deepening with the years, has covered the whole land. There is no man of prominence in Methodism to-day but advocates placing the most superior advantages of the college and university within reach of our Methodist youth. Methodism is fully abreast of the times on the subject of education.

In the winter of 1826-27 the legislature of Pennsylvania granted a charter to Madison College, established in Uniontown under the auspices of the Pittsburg Conference. Dr. H. B. Bascom was its first president. It was afterward merged into Allegheny College, at Meadville, Pa., which was opened in 1833 and still survives, with increasing vigor.

In 1832 Wesleyan University was established at Middletown, Conn., and Wilbur Fisk, the devoted and enthusiastic advocate for higher education, became president. The

following year Dickinson College, at Carlisle, Pa., founded in 1783 in honor of John Dickinson, the revolutionary patriot and governor of Pennsylvania, passed into the hands of Methodism. The Rev. Dr. John P. Durbin was the first president. It has passed through many severe struggles, but



UNIVERSITY PRESIDENTS.

James R. Day, D.D.,
Syracuse.

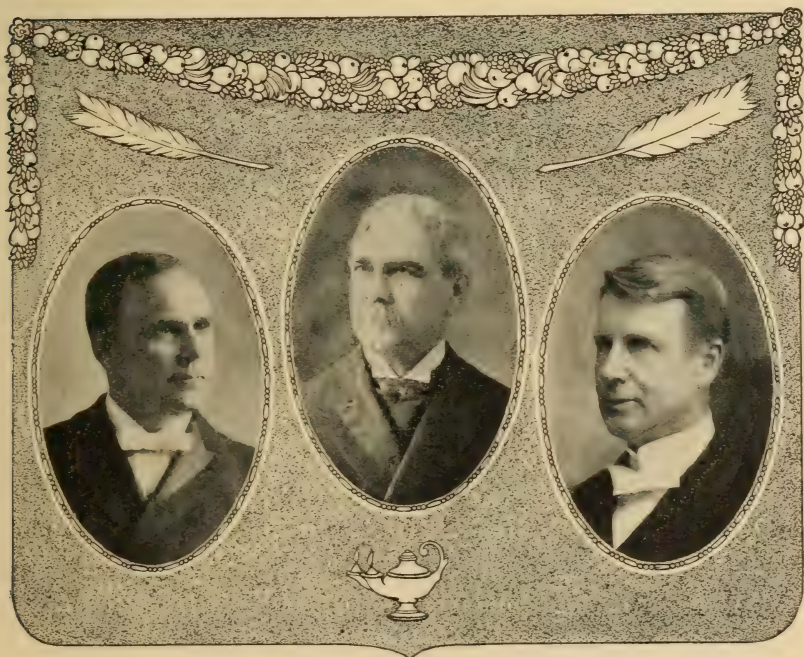
William F. Warren, S.T.D.,
Boston.

Bradford P. Raymond, D.D.,
Wesleyan.

is to-day vigorous and growing. About the same period Lagrange College, in the southwest, and Randolph-Macon College, in Virginia, of which Stephen Olin became president, were established. Several Conference seminaries, including Cazenovia, Maine Wesleyan and the Shelbyville Female Academy, were founded about this time.

In 1842 the Ohio Wesleyan University was founded at Delaware, O.; in 1850 the Northwestern University was established at Evanston, Ill., and in 1872 the great Southern Methodist University, the Vanderbilt, was established at Nashville, Tenn.

Not only along the Atlantic coast, where Asbury and his



METHODIST EDUCATORS.

William H. Crawford, D.D.,
Pres. Allegheny College.

George E. Reed, D.D.,
President Dickinson College.

James W. Bashford, D.D.,
Pres. Ohio Wesleyan Univ.

colaborers sowed the seed which has produced modern Methodism, but also across the Mississippi, beyond the Rocky Mountains, even along the Pacific coast, where Dempster desired to plant a Methodist divinity school, Methodism has built high-grade colleges and universities, and on a high

plane is training her youth and leading them in original investigations.

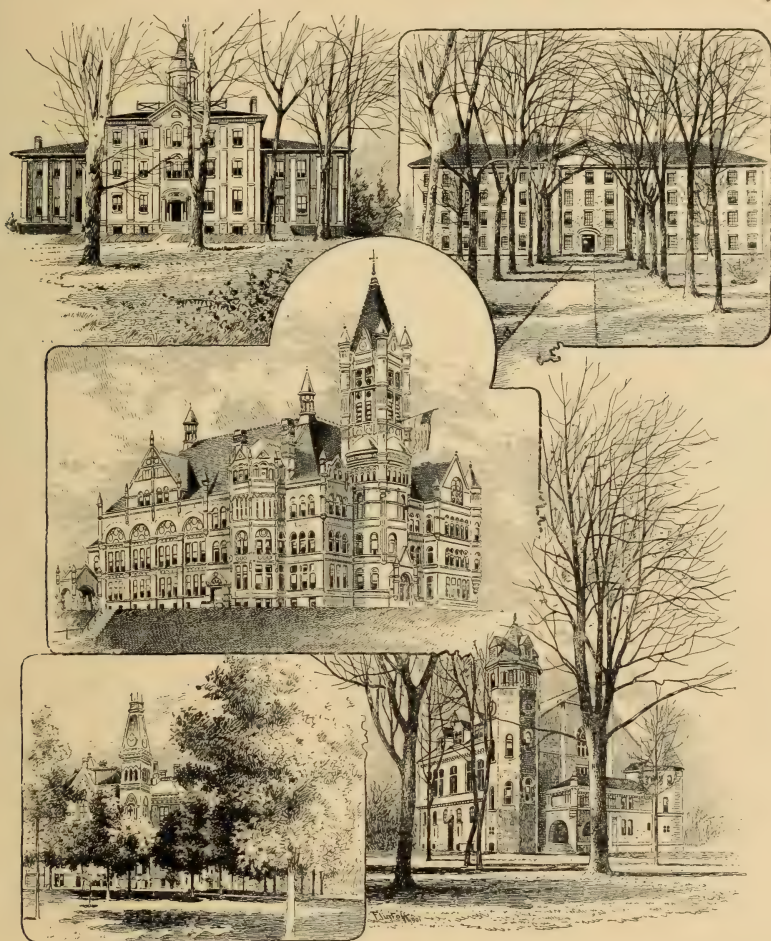
At Los Angeles, Cal., the University of Southern California, besides its academic and collegiate departments, is conducting her schools of theology, art, medicine, music, commerce, elocution, and oratory. In its scope and requirements it claims to be a university in deed as well as in name. It offers to graduate students facilities for resident post-graduate work.

Coming eastward to Colorado, we find the University of Denver, which besides its College of Liberal Arts conducts schools of theology, medicine, law, dentistry, pharmacy, music and the fine arts, and has certain prescribed schemes for post-graduate work in the several departments. Its aim is the highest, its facilities satisfactory and its work thorough.

The Northwestern University, at Evanston, Ill., is a center of influence for culture and for religion. It comprises the following degree-conferring departments, each having a distinct faculty of instruction: The College of Liberal Arts, schools of law, medicine, pharmacy, dentistry, music, and theology. There is a separate woman's medical school. The Garrett Biblical Institute is a divinity school of the highest grade.

Still farther east we enter the halls of De Pauw University at Greencastle, Ind., named in honor of Hon. Washington C. De Pauw, who gave large sums of money and much valuable time and thought to the relief and extension of this valuable educational institution. As now organized De Pauw University includes the Asbury School of Liberal Arts and schools of theology, military science and tactics, music and art. The scope of the institution has been so enlarged as to

offer post-graduate instruction in academic lines of work. It is destined to be one of the strongest and most popular edu-



Bentley Hall, Allegheny College.

Crouse Memorial, Syracuse University.

De Pauw University.

"Old North College," Wesleyan University.

James W. Bosler Memorial, Dickinson College.

cational institutions in America. Its record and its present work are a delight to American Methodism.

In the State of Pennsylvania, Allegheny College, at Meadville, and Dickinson College, at Carlisle, have, in compliance with the demand of these modern times, increased their facilities, raised their requirements and their curricula, and have made for themselves a place alongside the best colleges of the land. Allegheny does no post-graduate work beyond the master's degree. Dickinson has recently reestablished a law school and has increased her requirements for the degree of master of arts, making it a reward for actual residence study.

Syracuse University, a coeducational institution situated at Syracuse, N. Y., is one of the largest and strongest in Methodism. Its work embraces colleges of liberal arts, fine arts, medicine, and law. Its requirements are of the highest order, and it has deservedly "enjoyed a healthful growth and expansion in every department." In the faculty of the College of Liberal Arts there are representatives of twenty-two different colleges and universities of this country and Europe. "The courses have been reorganized and expanded to meet the demands of the most progressive educational thought of the day." Its post-graduate work is most carefully and thoroughly conducted.

In New England we have two strong institutions doing high grade educational work. Wesleyan University, at Middletown, Conn., founded in 1831, and proud of the fact that Wilbur Fisk was its first president, offers superior advantages for advanced nonprofessional study and original research. Its reputation for high culture and thorough work has extended far beyond the New England boundaries. At Boston there is a well-organized Methodist university where extensive post-graduate and nonprofessional and professional work is done. The Boston University, though near Harvard,

which is full of years and rich, is firmly established, and is advancing each year. Besides its College of Liberal Arts it conducts schools of theology, law, medicine, music, and the arts and sciences. Since 1874 the regular members of the graduate school of arts and sciences "enjoy the privileges of tuition in the National University at Athens and in the Royal University at Rome. Graduates of these universities are entitled to like immunity in the Boston University." The fundamental aim of this institution, "the effective promotion of genuinely Christian culture," has never been forgotten, but is most courageously and successfully promoted in the midst of the opposing tendencies of rationalistic Boston.

The Woman's College of Baltimore, though young, is strong and growing. It does not undertake to do post-graduate work beyond the master's degree, yet in its classical work it is equal to the best American colleges for men. Its equipment is of the highest order, and it richly deserves the national reputation it has won.

The emancipation of the negro laid at the door of the Church an opportunity she promptly improved by planting literary and industrial schools for his training. For example, the Grant University at Athens and Chattanooga, Tenn., besides its three collegiate courses, the classical, philosophical, and scientific, has in operation a theological and a medical school.

These institutions which we have selected as examples of the high grade educational work done by Methodism in America serve to show that Methodism has awakened to the demands of the hour, to teach whatever may be known and to furnish facilities for the discovery of whatever is discoverable.

There has been for many years a deep conviction that there

ought to be one central national university for purely post-graduate work. The necessity for such a great university as



University Hall, University of Denver.

Orrington Lunt Library, Northwestern University.

University Hall, Ohio Wesleyan University.

Memorial Hall, German Wallace College.

Stephenson Hall of Science, Lawrence University.

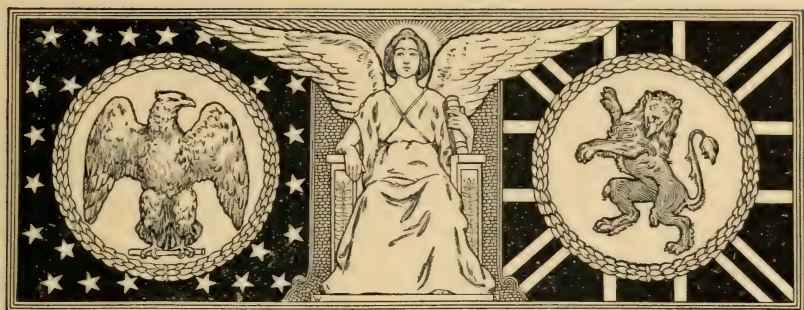
a center of literary influence in this country was very early recognized by the founders of the American republic, who

foresaw that a great nation would some day be established on this soil. Only within the last quarter of a century have the dreams of L'Enfant, the architect who planned the broad streets, avenues and parks of Washington, been realized, so slow was the nation to catch the broad spirit of its founders. It is a noteworthy fact that it was George Washington's purpose to plant on the banks of the Potomac a great national university. The credit of this thought, however, Washington ascribed to Colonel Byrd of Virginia.

To erect a national university at Washington, not as a secular but a Christian institution, has for many years been in the thought of men of deep piety and learning. The prediction of the English Wesleyan, Rev. William Arthur, that some day a great university would be built in Washington on a Christian foundation, is in a fair way of being fulfilled. Broad plans for such an institution have been laid by the Methodist Episcopal Church, with the strong indorsement of the Methodist Episcopal Church, South, and the approval of leading Protestants of America, including Benjamin Harrison, George Bancroft, senators and representatives, various clergymen, and other leaders in State and Church. The tract of land purchased for the university site was paid for by Protestants of Washington city. On May 25, 1892, the General Conference of the Methodist Episcopal Church indorsed the enterprise. In May, 1891, the first board of trustees was incorporated. During the winter of 1893 Congress granted a special charter, which was approved by President Benjamin Harrison on February 24, 1893. One building, the Hall of History, has been completed. The second, the Ohio College of Government, will soon be completed. Plans for a third, funds for which are being secured by the Woman's Guild, are in the architect's hands. Contributions have been made

to the building and endowment funds by the clergy and laity all over the United States. Ten million dollars has been named as necessary for its buildings and endowments.

The Methodist Episcopal Church to-day owns and conducts 50 colleges and universities, 7 colleges exclusively for women, 60 classical seminaries, 4 missionary institutes and Bible training schools, 20 theological institutions, 10 of which are in foreign mission fields, and 76 foreign mission academic schools. The grounds and buildings are valued at over \$16,000,000, the total endowments \$13,000,000, and there are employed 2,800 teachers and professors, instructing 43,322 students.



CHAPTER CVII

The Shuttle and Thread of Fraternity

MUTUAL MESSENGERS OF GOOD WILL.—NATIONAL AND INTERNATIONAL
UNITY.—EXCHANGE OF BROTHERHOOD.

PRIOR to the year 1784, when the American Methodists instituted a separate organization, communication between English and American Methodism was close and cordial. This fraternal intercourse was continued principally through Coke, who frequently passed from one country to the other. His last visit to America was in 1804. After the war of 1812 difficulties arose between the Methodist preachers and the Wesleyan missionaries in Canada, and, as no amicable adjustment had yet been reached, in 1820 John Emory was sent by the Methodist Episcopal Church to England to endeavor to effect an adjustment, and, at the same time to arrange for "a mutual interchange of delegates" as "representatives of the one Conference to the other." He was cordially received and his mission was successful. At the General Conference of 1824 the British Conference was represented by Richard Reece and John Hanna, and in 1828 William Capers was the delegate of the Methodist Episcopal Church to the British Wes-

leyans. These were the beginnings of the interchange of fraternal visits which is still maintained with so much satisfaction.

The British Wesleyans have sent to us some of their noblest men, who have won the hearts of all. In 1836 William Lord came; in 1844, Robert Newton; in 1848, James Dixon; in 1856, John Hanna and F. J. Hobson; in 1864, W. L. Thornton; in 1868, the eloquent W. M. Punshon; in 1872, Punshon again, with L. H. Wiseman; in 1876, the distinguished theologians, W. D. Pope and James H. Rigg; in 1880, that holy man, by all beloved, William Arthur, accompanied by Fred. W. Macdonald; in 1888, Charles H. Kelly; in 1892, W. F. Moulton; in 1896, W. L. Watkinson, and in 1900, Thomas Allen. The memorial window in honor of the late Bishop Matthew Simpson, occupying a place in City Road Chapel, London, is a constant reminder to the English brethren of this distinguished son of American Methodism. Not only has a strong feeling of brotherhood and common concern been brought about by this interchange of fraternal greetings and personal visits between the Methodists of America and England, but it is probable that the relations of the two countries have been modified thereby to a considerable extent.

When in 1848 Dr. Lovick Pierce came, bringing salutations and requesting that the Methodist Episcopal Church officially recognize the Methodist Episcopal Church, South, he was most cordially welcomed and invited to attend the sessions of the General Conference, but it was not thought proper at that time "to enter into fraternal relations with the Methodist Episcopal Church, South." The vigorously contested Book Concern suits did not settle any but financial difficulties. The civil war widened the gulf still farther.

There was bitterness instead of sweetness, enmity instead of love.

The last two decades have exhibited the heart of our common Methodism. The first advance after the war was made by the bishops of the Methodist Episcopal Church to those of the Methodist Episcopal Church, South, during the meeting of the former at Meadville, Pa. Bishops Janes and Simpson communicated to the bishops of the Church, South, the desire of their colleagues and of their Church for closer relationship. To their address the bishops of the Church, South, kindly replied, alluding, however, to the work of the Northern missionaries and agents in the South as having a tendency "to disintegrate and absorb" their societies. In 1870 Bishop Janes and Dr. W. L. Harris visited the General Conference of the Church, South, and were treated with becoming courtesy, and again, in 1872, the General Conference appointed Dr. A. S. Hunt, Dr. C. H. Fowler, and General C. B. Fisk to bear fraternal greetings to the General Conference of the Methodist Episcopal Church, South. They were cordially received, and a like delegation was appointed to return the greetings. Dr. Lovick Pierce (then ninety-one years old), Dr. Duncan, of Virginia, and Chancellor Garland, of Vanderbilt University, came to the Methodist Episcopal General Conference at Baltimore, in 1876. Dr. Pierce, in his address, said, "The leaven of fraternal peace and harmony is in both measures of meal, and the whole lump will be leavened." He brought from his Church a proposition for a joint commission to agree upon a formal plan by which "all obstacles to formal fraternity" might be removed.

The proposition was agreed to, and the commission, duly authorized, met at Cape May, N. J., in August, 1876. For seven days they thoroughly discussed the existing difficulties,

and, finally, in a spirit of fraternity and equity, agreed on a plan by which disputed titles to church property might be adjudicated, and other difficulties in the way of perfect harmony removed. This agreement was recognized by both General Conferences as final, and a broad foundation was laid for future intercourse. Two years later Dr. Cyrus D. Foss and Hon. Will Cumback were in attendance at the General Conference of the Methodist Episcopal Church, South, as fraternal delegates from the Methodist Episcopal Church. Dr. Lovick Pierce, only five years from being a centenarian, the man who had labored hard to bring about complete reconciliation between the two Churches, in a reply, said very tenderly: "Beloved brethren, I rise to thank you for your kind expression in regard to myself, and I request you to return to my brethren in the North this communication: When they can outlove me I want them to send me word." He closed by saying, "I am glad that fraternity has come to pass in all its beauty, and in all its perfection, and in all its sacredness." From that day in 1878 the tide of fraternal feeling has been rising higher and higher.

In the General Conference of the Methodist Episcopal Church in 1880, on motion of General Clinton B. Fisk, this motion was adopted: "That we have listened with the profoundest pleasure to the addresses of Rev. A. G. Haygood, D.D., and Hon. James H. Carlisle, LL.D., the fraternal delegates to this body from the Methodist Episcopal Church, South. We heartily reciprocate their sentiments of love and fraternal greeting. We rejoice in the success of their great Church, and bid it welcome to every part of our nation, wherever in the providence of God its ministers may be called to labor. Our hearts have been touched by the reference made to the death of the sainted Lovick Pierce, and

claim the heritage of his life and character as partly our own."

Each successive quadrennium has been the occasion for the interchange of fraternal greetings. It would be a grievous oversight if none were sent, so easy and cordial has been the reception proffered by each Church to the delegates from the other. The Rev. S. A. Steele, coming in 1888, said to the Methodist Episcopal Church: "We want a fraternity that draws its inspiration from above, that lives in the upper regions of life and peace, where God's tall angels walk with man, and that is ever busily engaged throwing back and forth the golden shuttles of Christian intercourse to weave a seamless robe for American Methodism." Four years afterward Rev. John J. Tigert insisted that the bond of flesh was none other than the father of the "venerated and beloved Bishop Foster, who lived and died a member of both Churches, insisting to the last upon keeping his name on the register of a congregation in each Church, and contributing equally to the support of both his pastors. There is a free circulation of warm heart's blood between the two bodies—distinct, yet united."

In 1896 Rev. D. M. Morris and Judge A. B. Perkins came. Dr. Morris's concluding remark in his address before the Conference we believe to be the sentiment of the rank and file of both Churches. He said: "One thing I cannot afford to do, and that is by any word of mine, or by any act of mine, to separate the hearts of these great Methodist bodies, North and South, which ought to beat as one in honor of our Lord Jesus Christ. Brethren, God bless you."

In 1900 the Rev. E. E. Hoss speaking for the Church South in the General Conference at Chicago said of the two Episcopal Methodisms: "Superficially disunited, they are yet

linked together by a thousand ties as close and holy as the love of God can make them. Even in outward aspect they are as much alike as two handsome sisters, each one of whom, while retaining her individuality of expression and bearing, also carries all the family marks. Why should there be any unkind or jealous feelings between them? This is the year of grace, 1900, and the world is sweeping forward at such a rate as makes the old contentions look distant and small. . . . Far be it from us who stand fronting the surpassing glories of the future ages to waste our energies by digging forever in the cold ashes of burned-out controversies."

While these two branches of Methodism have been coming closer together other bodies of Christians who, because of doctrinal or governmental differences, have been kept at a distance from the Methodist Episcopal Church have been publicly displaying their fraternal spirit and have been in turn the recipients of affectionate tokens.

The nineteenth century closes with Christian denominations living in closer fraternal relations than ever before in the world's history.



CHAPTER CVIII

The Wards of War

HELPLESS MILLIONS.—CHRISTIAN SUCCOR.—BISHOP CLARK AND DR. WALDEN.—FREEDMEN'S AID SOCIETY ORGANIZED.—TITLE CHANGED.—SCHOOLS ORGANIZED.—GROWTH.—STANDARDS RAISED.—SPECIMEN SCHOOLS.—MANUAL TRAINING.—STATISTICS.

AT the close of the civil war the millions of colored people in the Southern States, now freedmen, yet lacking the means of personal elevation, looked longingly to the Christian Church for sympathy and help. The heart of the Church was greatly stirred. While the civil authorities were enacting laws for their political protection and elevation Christian churchmen were considering their duty to educate and evangelize these new wards of the nation, and movements were begun in various sections of the country to improve their condition.

These movements, at first undenominational, were largely confined to the Western States, and prominently identified with them were Bishop D. W. Clark and Rev. J. M. Walden, D.D., of the Methodist Episcopal Church. Dr. Walden had been the corresponding secretary of the combined Freedmen's Aid Commissions in the West and was fully acquainted with the needs of the hour. Bishop Clark had given special

attention to the work of the Church in the Mississippi valley and had become acquainted with the condition of the freed-man and enthusiastic in devising plans for his relief. Having had assigned to him by his episcopal colleagues the work



AMOS SHINKLE.

For many years vice president of the Freedmen's Aid Board.

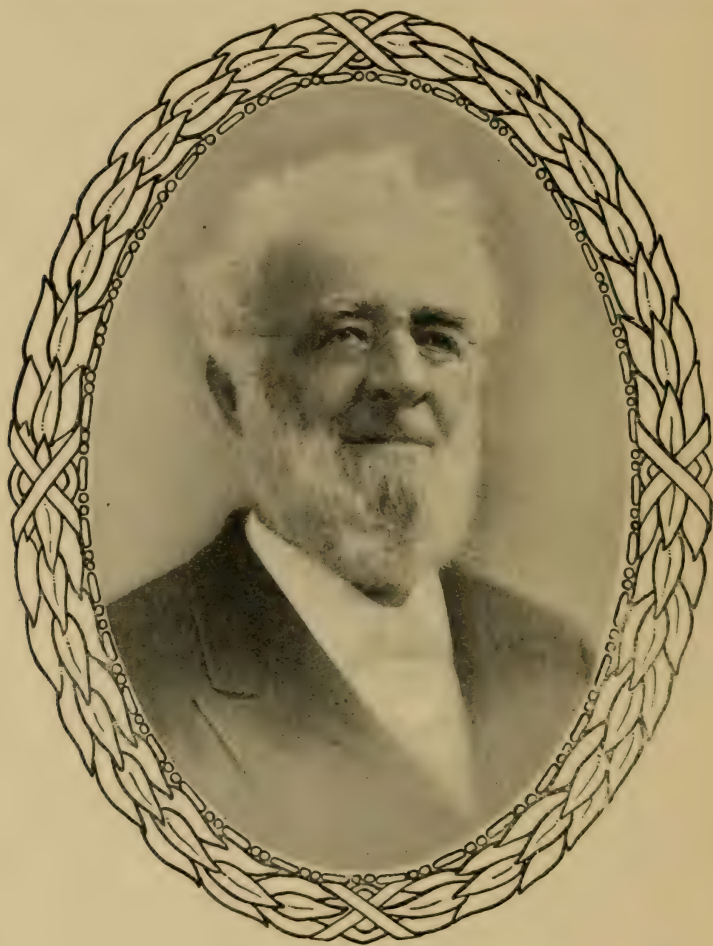
in the section south of the Ohio River he established schools and organized churches for the colored people wherever the way opened. In January, 1866, he wrote from Nashville, Tenn., that he had visited "our colored school in Andrew Chapel," where there were one hundred and seventy-two

scholars. He said: "I trust it will prove the germ of an educational seminary of high grade, not very far off in the future. The redemption and elevation of the colored race is a work that must command the homage and sympathy of all good men and secure the favor of God. Indeed, it seems to me that God has committed this work especially to the Church, and calls her to do it now." He drafted the charter for a school for colored people at Nashville and named it the "Central Tennessee College for the General and Theological Education of Colored People." He said in a letter at the time, "I might have put my own name to it, but while such a prefix does not add to the man, it seems to me that it minifies the enterprise." Governor Brownlow, of Tennessee, headed the list of trustees, and Senators Boson and Smith and Mr. Caldwell, the Attorney General of the State, were members of the board. Bishop Clark was of the opinion at this time that, "if the Christian Church and people of the North will do their duty toward the colored race, the time is not far distant when they will rise to influence, comfort, and wealth."

Bishop Clark and Dr. Walden, working with the general Freedmen's Aid Commissions, soon became convinced that while the Methodist Episcopal Church was reorganizing its Church work in the South it needed a separate denominational society to forward the educational work among the colored people, and at their instance a convention of ministers and laymen met, to discuss the matter, in Cincinnati, O., on August 7 and 8, 1866. There were present at this meeting Bishop Clark, Dr. Walden, and the Rev. Drs. Adam Poe, T. M. Eddy, Luke Hitchcock, R. S. Rust, J. M. Reid, B. F. Crary, and Robert Allyn, Hon. Grant Goodrich, and J. F. Larkin. Letters heartily approving such a movement

were received from Bishop Morris, General Clinton B. Fisk, and others.

The convention organized the Freedmen's Aid Society of



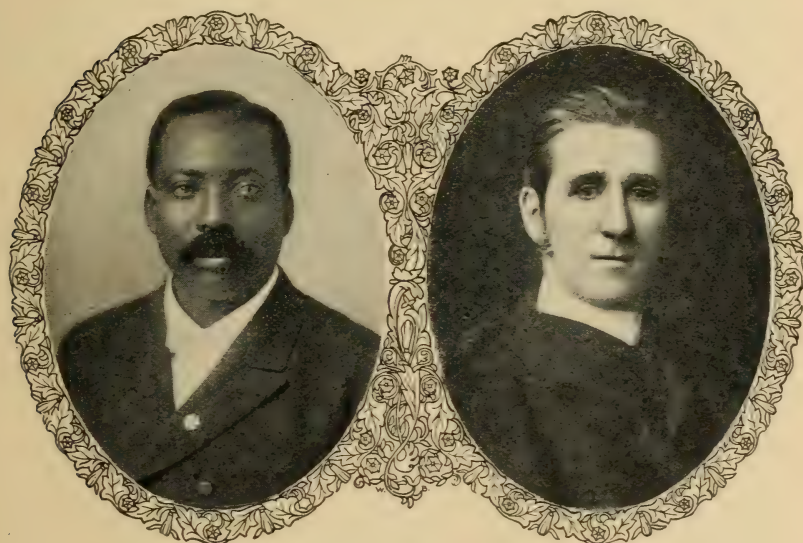
RICHARD S. RUST, D.D.

Corresponding Secretary Freedmen's Aid and Southern Education Society, 1868-1888

the Methodist Episcopal Church. Its declared design was
“for the relief and elevation of the freedmen—to operate

in connection with the Missionary and Church Extension Societies of the Methodist Episcopal Church." A constitution was adopted and officers elected, Bishop Clark being chosen president, Dr. Walden corresponding secretary, and Dr. J. M. Reid recording secretary.

The claims of the new society were brought before the



M. C. B. MASON, D.D.

One of the corresponding secretaries of the
Freedmen's Aid and Southern
Education Society, 1886-.

WILBUR P. THIRKIELD, D.D.

One of the corresponding secretaries of the
Freedmen's Aid and Southern
Education Society, 1900-.

Annual Conferences of 1866 and 1867, and received general approbation. The Church papers gave wide publicity to the purposes of the society, and in every possible way cooperated with its officers.

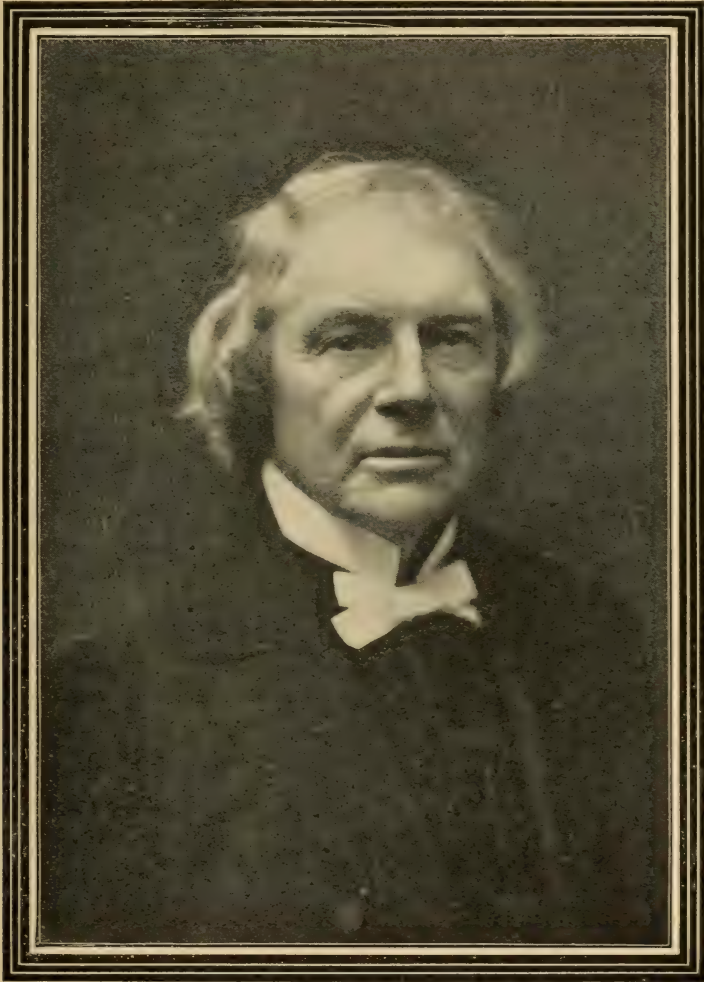
On April 25, 1868, the board placed the society at the disposal of the General Conference, which body in May of that year indorsed the organization and its objects and commended

it to the support of the Church. Rev. R. S. Rust was elected corresponding secretary and thenceforth devoted his life to the highest welfare of the colored people of the Church and of the nation.

In 1880 the scope of the society was enlarged to include work among the poor white people of the South, and thus it was brought more than ever in harmony with the purposes of the other general benevolent institutions of the Church. Thenceforth the society was called "The Freedmen's Aid and Southern Education Society." The work having originated in the West, the headquarters have been, and are still, at Cincinnati, O.

The management of this society is similar to that of the other general beneyolent societies. It is controlled by a board of managers, consisting of eighteen ministers and twelve laymen, elected quadrennially by the General Conference. All of the officers except the corresponding secretaries and the assistant secretaries are elected by the board. The corresponding secretaries are elected by the General Conference; the assistant secretaries are appointed when deemed necessary by the General Committee. The General Committee—consisting of the bishops, the corresponding secretaries, treasurer and recording secretary of the board of managers, one representative from each of the General Conference districts respectively, appointed by the General Conference, and an equal number of representatives appointed by the board of managers—have the general control of the work of the society. It determines annually what institutions shall receive aid, the total amount to be expended for the ensuing year, and as far as practicable the amount each school shall receive. It also fixes what amount shall be apportioned to each Annual Conference to be raised for the

use of the board, and counsels and directs the board in the



FROM A PHOTOGRAPH BY CORE.

JAMES M. WALDEN, D.D.

Consecrated bishop, 1884. One of the founders of the Freedmen's Aid Society.

general administration. The General Conference district representatives are the same as those of the Missionary

Society Committee; thus the two societies are enabled to co-labor to the best interests of the people needing assistance.

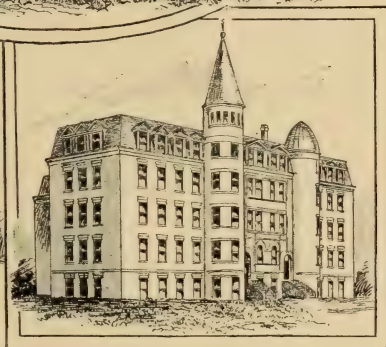
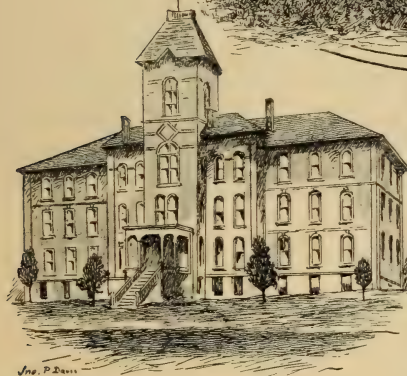
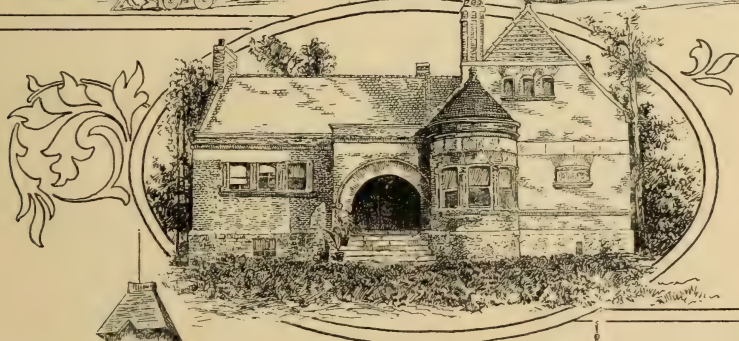
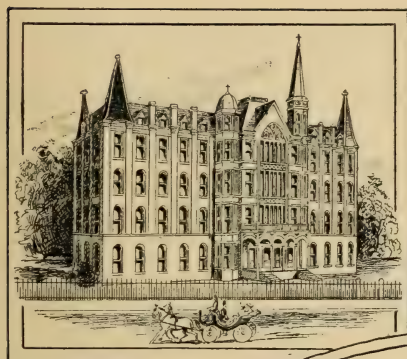
The work of the Freedmen's Aid Society from the very beginning assumed considerable importance. On April 6, 1866, seventy-five teachers were appointed to work in the



MAIN BUILDING, CLAFLIN UNIVERSITY, ORANGEBURG, S. C.

primary and elementary departments. The first year's receipts were \$37,139.

After the General Conference of 1872 adopted the society a few eligible points for training schools were selected and real estate purchased. At first the teachers were all white persons, many of them from the North; but immediate arrangements were made for raising up a corps of teachers from among the colored people themselves. The receipts from



SOUTHERN EDUCATIONAL BUILDINGS.

New Orleans University.

Central Tennessee College (Walden University).

Library Building, Gammon Theological Seminary.

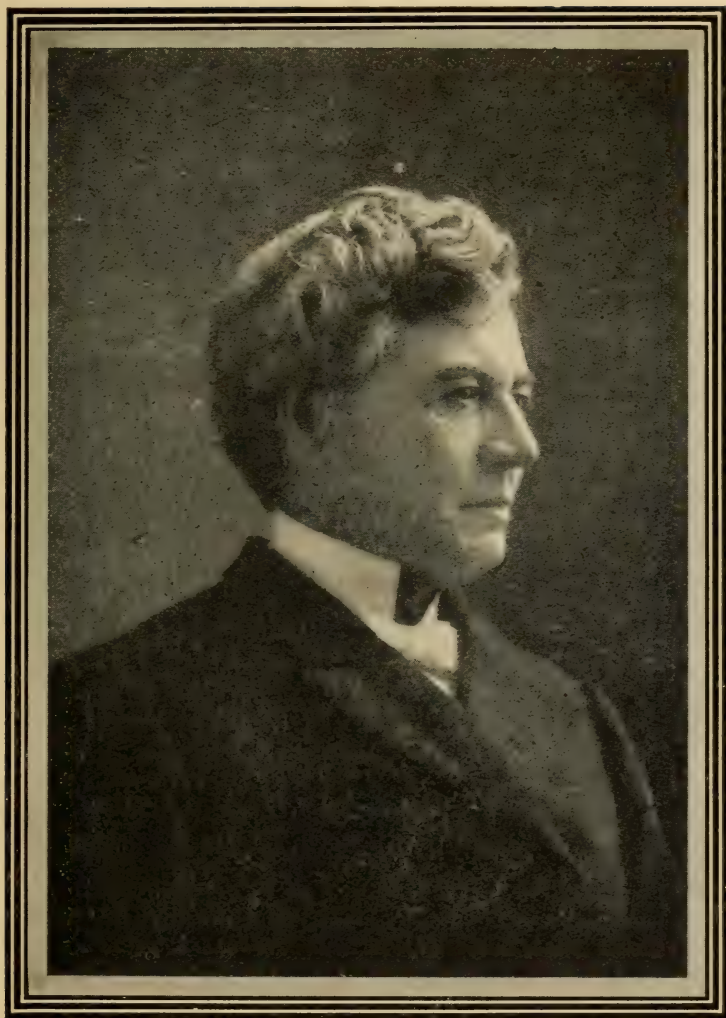
Clark University.

Rust University.

1867 to 1872 amounted to \$277,968. The number of teachers averaged 90, having an average of 8,000 pupils under their care.

At first the society established primary schools, but as fast as the Southern States established schools of this grade the Church raised the grade of its schools. To-day its work is chiefly in training ministers and teachers for the South. The ultimate purpose is to establish a seminary of a high grade within the bounds of each Conference in the South. Manual training has also become a prominent feature of the work of the society, training the hand as well as the head, enabling the colored youth to enter any trade, as well as the professions, teaching and providing for self-reliant toil in every department of human activity. Nearly \$5,000,000 has been expended by the Freedmen's Aid and Southern Education Society since its organization. About 50 schools of various grades have been established, and more than 100,000 pupils and 15,000 teachers have received instruction.

The Central Tennessee College, since 1900 called Walden University, at Nashville, Tenn., which was organized by Bishop Clark, now has grounds and buildings valued at \$105,000, employs 49 instructors, and in 1900 had 531 students. Claflin University, at Orangeburg, S. C., has buildings and grounds worth \$100,000, 526 students, and 29 instructors. Clark University, at South Atlanta, Ga., has property worth \$250,000, 459 students, and 13 instructors. The New Orleans University has property worth \$125,000, 377 students, and 19 instructors. Rust University, Holly Springs, Miss., property worth \$125,000, 185 students, 13 instructors. Wiley University, at Marshall, Tex., property worth \$30,000, 405 students, and 10 instructors. Morgan College, at Baltimore, Md., has buildings and grounds valued at \$45,000, a productive endowment of \$20,000, 113 students, and 8 professors. The U. S. Grant University at Athens and Chattanooga, Tenn., has



PHOTOGRAPH BY VAUGHAN & KEITH, SAN FRANCISCO.

JOHN W. HAMILTON.

Bishop of the Methodist Episcopal Church, consecrated 1900, corresponding secretary of the Freedmen's Aid and Southern Education Society, 1899-1900.

property worth \$300,000, 785 students, and 67 instructors. Gammon Theological Seminary, at South Atlanta, Ga., has

property valued at \$100,000, a productive endowment of \$563,633, 83 students, and 5 professors.

These are some of the institutions founded and fostered by the Freedmen's Aid Society. The work of education among the colored and poor white people of the South has gone on hand in hand with the preaching of the Gospel, and the Methodist Episcopal Church has endeavored to do its part in elevating to a pure manhood and honorable citizenship those who were so long time in slavery and dark ignorance, or held down to the low levels of abject poverty and hereditary debasement.

Bishop J. M. Walden, who was prominently active in the formation of the society, and has ever been an energetic and enthusiastic promoter of its work, is the present president. Rev. Dr. J. W. Hamilton and M. C. B. Mason were the corresponding secretaries, 1899-1900. Drs. Mason and Wilbur P. Thirkield are the present incumbents. For the year ending July 1, 1900, the receipts of the society were \$355,805.46; the number of teachers employed, 413; number of institutions, 47; number of students enrolled, 10,146.



CHAPTER CIX

Ecumenical Methodism

THREE REUNIONS.—THE FIRST ECUMENICAL CONFERENCE, 1881.—PRELIMINARY STEPS.—CITY ROAD CHAPEL, LONDON.—TWENTY-TWO COUNTRIES REPRESENTED.—RECEPTION BY THE LORD MAYOR OF LONDON.—IMPORTANT ACTS OF THE CONFERENCE.—THE SECOND ECUMENICAL CONFERENCE, AT WASHINGTON, D. C., 1891.—AT THE WHITE HOUSE.—PRESIDENT HARRISON'S ADDRESS.—GROWING FRATERNITY.—PRESAGES OF A MORE PERFECT UNION.

THE first official step toward holding an Ecumenical Conference of Methodists was taken by the Methodist Episcopal Church in May, 1876, when the General Conference proposed such a meeting in the belief that its deliberations "would tend in many ways to a closer alliance, a warmer fraternity, and a fuller cooperation among these various Methodist organizations for the advancement of the Redeemer's kingdom in all parts of the earth," inasmuch as they "have many interests in common, and are engaged in a common work, and are seeking a common object," and a Committee of Correspondence was appointed.

The Committee of Correspondence at once communicated with the various Methodist bodies in America and elsewhere, and favorable responses were received. The British Wesleyan Conference and the Methodist Episcopal Church, South,

heartily approved the project, whereupon others followed with their indorsement, and each branch of Methodism appointed a committee on preliminary arrangements.

The call of the joint commission, dated Cincinnati, May 10, 1880, was signed by representatives of the British Wesleyan Conference, the Irish Wesleyan Conference, the Methodist Church of Canada, the Methodist Episcopal Church of Canada, the Methodist Episcopal Church in the United States, the Methodist Episcopal Church, South, the African Methodist Episcopal Church, the Methodist Protestant Church, the Free Methodist Church, the American Wesleyan Church, and the Independent Methodist Church. The Rev. William Arthur, of England, writing of this joint commission, said: "Such a combined committee of Churches as this has never before come together. The representatives of the two old bodies which had been wont to assemble under the presidency of John Wesley himself [the British and the Irish Conferences] met with those of bodies of very recent origin; the representatives of Episcopal churches with those of non-Episcopal; the representatives of the African race with those of white; the representatives of Canadian Churches with those of Churches in the United States. For the first time since 1844, when the American Church was divided, did bishops of the Methodist Episcopal Church, South, meet at the same board with bishops of the Methodist Episcopal Church."

There was only one opinion as to the place where the conference should be held. Wesley's City Road Chapel—the place where Wesley had often preached, where he had held so many Conferences with his preachers, and adjoining which was the rectory where he had so frequently lodged and out of whose windows one may look on the graves of John Wes-

ley, Adam Clarke, Richard Watson, and other Methodist celebrities—was the spontaneous choice as the most fitting place for the gathering. Here Wesley's spiritual descendants came together on September 7, 1881. There were representatives from England, Ireland and Scotland, France, Germany, Italy, Norway, Sweden, Switzerland, Africa, India, China, Japan, Australia, New Zealand, and from all parts of the United States, from Canada, Nova Scotia, New Brunswick, South America and the West Indies.

Bishop Simpson preached the opening sermon. At the Mansion House the Lord Mayor of London, the Right Hon. Sir William McArthur, M.P., gave a public reception to the delegates. A resolution was presented on the first day of the session expressing sympathy with the President of the United States and Mrs. Garfield in their great affliction, arising from the attempted assassination of the President, and earnestly praying that Almighty God would speedily restore him to entire health. The resolution was offered by an English preacher, seconded by a Member of Parliament, and unanimously adopted by the Conference.

The second day, September 8, having been set apart in America as a day of intercession for President Garfield's recovery, the Conference devoted the closing part of its session in "humbly asking the Divine blessing upon him, and in submissively imploring his restoration to health."

On September 20, the last day of the Conference, universal grief overwhelmed the delegates. The pulpit and platform were draped in black, in mourning over the death of the President and also of Mr. E. Lumby, one of their fellow-delegates. Devotional exercises were conducted by the Rev. Dr. J. M. Reid, of the Methodist Episcopal Church. Psalms xxxix and xl were read and prayer was offered.

The Rev. E. E. Jenkins, of the British Wesleyan Conference, offered the following resolution: "Resolved, That this Ecumenical Methodist Conference, assembled in its last day of session, hears with the deepest grief the intelligence of the decease of President Garfield, and expresses its profound sympathy with the American nation, and in particular with Mrs. Garfield, in this great and sorrowful bereavement." The resolution was unanimously adopted. The message of sympathy was immediately cabled to America.

The papers read before the Conference covered every phase of Christian activity and thought. Resolutions were adopted recognizing the benefit which had resulted from the prohibition of the sale of intoxicating liquors on the Lord's day in Scotland and Ireland, congratulating Wales on the recently obtained Sunday-closing Act, commending similar legislation in all the countries represented by the Conference; commending the evangelistic work in France to the attention and sympathy of the Conference; indorsing the Woman's Foreign and Home Missionary Societies, the Woman's Temperance work, the Bands of Hope and the Juvenile Temperance Societies; commending arbitration in the settlement of international disputes; as to social vice, declaring that "the same moral standard is imposed by Almighty God upon both sexes;" indorsing the work of women in establishing orphanages; deprecating the opium trade and calling on the British Imperial Government to deliver the country from responsibility for the iniquitous traffic; deprecating waste by collision or competition in the foreign work, recommending training schools in foreign mission fields and the cooperation of the several Methodist bodies.

One of the direct results of this notable meeting was the union of the Methodist bodies of Canada. At London they

discovered their love for each other and the mistake of their disunion. In the year 1883 they came together and formed "The Methodist Church in Canada."

Ten years after the first Methodist Ecumenical Conference the second was held, in the Metropolitan Methodist Episcopal Church in Washington, D. C. The opening services were conducted by the senior bishop of the Methodist Episcopal Church, Thomas Bowman. A sermon written by the beloved William Arthur, of the British Wesleyan Church, was read by Rev. Thomas Bowman Stephenson, and created a profound sensation. Receptions were given the delegates and their friends by the Hon. Matthew G. Emory, by the Metropolitan Methodist Episcopal Church, and by the Trustees of the American University.

The President of the United States, the Hon. Benjamin Harrison, gave a special reception to the members of the Conference. That this was one of the most impressive lessons of the second Ecumenical was well expressed by the Hon. Chief Justice S. J. Way, D.C.L., of Australia, who afterward said before the Conference: "I confess to you that this has been to me a very high day. I have witnessed very many grand ceremonials, but none has ever impressed me so much as the simple reception at the Executive Mansion to-day. When the hand of the President of this great republic pressed the hand of an obscure provincial from a remote part of her majesty's dominion, I felt that this was a declaration more audible than speech that the eastern and western sections of the Anglo-Saxon race are one."

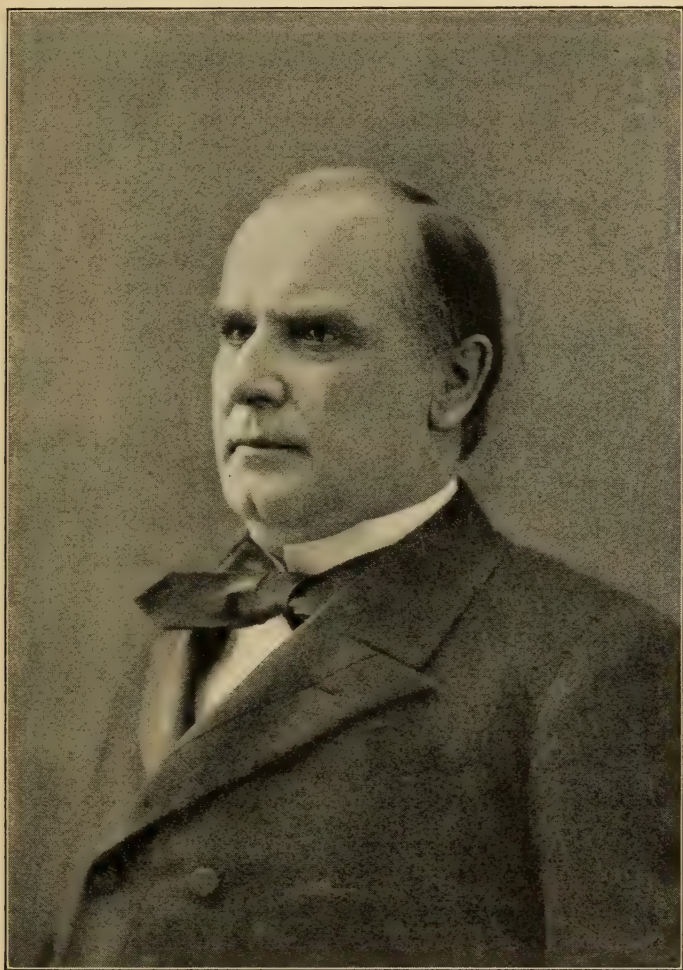
These impressions were deepened when five days thereafter, while the Conference was discussing international arbitration, President Harrison was formally introduced to the Conference, and made a clear and forceful address on the

universal blessing of international arbitration. The scene was most impressive. Of its wide significance the Rev. Dr. T. B. Stephenson said before the Conference: "I venture to say that that event was an historic one; the President did us great honor in coming here, and—may I say with all respect?—honored himself thereby, and set an excellent example to the heads of other great nations throughout the world."

During the Conference much interest was excited by repeated references to the desirability of the organic union of the several divisions of English Methodists, and also of the African Methodists of America. The leaders of the various English branches publicly acknowledged their willingness for such a union, while those of the African Methodist Churches held a private meeting looking toward such a union among themselves.

The topics discussed at the Conference by written essays or addresses were of a practical character, relating to the Church, its unity, its agencies, and its outlook. Among others of great importance were: The Church and Scientific Thought; the Church and Her Agencies—the Pulpit, the Press, the Lay Agency, the Deaconess Movement, Methodist Brotherhoods and Sisterhoods, Woman's Work in General. Education—the Religious Training of the Young in the Family, the Sunday School, and educational institutions of various grades; the Ethics of Elementary Education; Secularism and State Education; the Duty of the Church toward University Education. Romanism—its present position as a political and religious power; the Church and the Temperance Reform, Legal Prohibition; Social Problems, such as labor and capital, the moral aspects of labor combinations and strikes, and of similar combinations of capital;

the obligations of the Church to the social conditions of the people; Missions, Domestic and Foreign; War and Peace;



WILLIAM MCKINLEY.

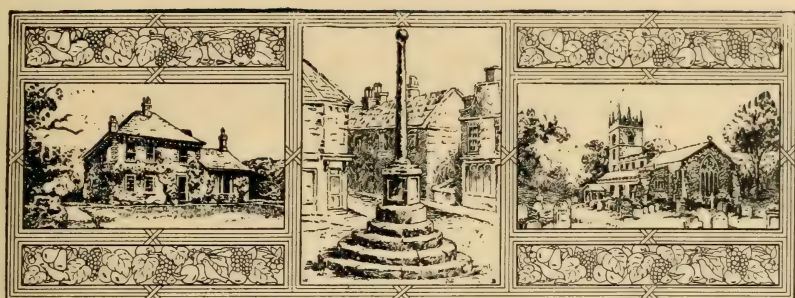
President of the United States, 1897-1901.

International Arbitration; the Church and Public Morality—
legal restraints on social vices, such as Lotteries, Betting,

Gambling, and Kindred Vices; Marriage and Divorce Laws; the Lord's Day; Worldly Amusements; the Christian Resources of the Old World and of the New World. The Church of the Future.

The third Ecumenical Conference was held in Wesley's Chapel, City Road, London, September 4-17, 1901. It was attended by delegates from all parts of the world and all sections of Methodism.

Among the subjects of papers and discussions were: The Present Position of Methodism; the Influence of Methodism in the Promotion of International Peace; the Relation of Methodism to the Evangelical Free Church Movement; Methodism and Christian Unity; Interdenominational Fellowship among Methodists; Biblical Criticism and the Christian Faith; The Appeal of the Old Testament to the Life and Conscience of To-day; Principles of Protestantism *versus* Modern Sacerdotalism; Methodism and Education in the Twentieth Century; Christianity and Modern Unbelief; Methodist Literature; Methodist Young People's Societies; Is Methodism Retaining its Spiritual Vitality? Practical Methods of Dealing with the Liquor Traffic, Gambling, Perils of Increasing Wealth and Luxury; the Elements of Pulpit Effectiveness; How to Mobilize the Whole Church; Missions—The Work and the Resources. The news of the death of President William McKinley, shot down by an anarchist assassin, was received in London during the session of the Conference.



CHAPTER CX

The Epworth League

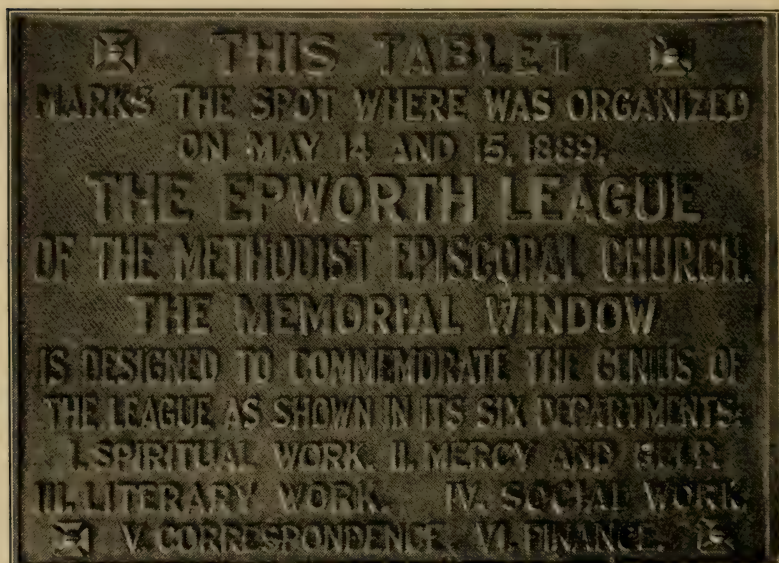
THE MARSHALING OF THE YOUTH.—FIRST EFFORTS FOR THE YOUNG PEOPLE.—CHURCH LYCEUMS.—OXFORD LEAGUE AND OTHER SOCIETIES.—THE EPWORTH LEAGUE.—ITS AIM.—INTERDENOMINATIONAL AND INTERNATIONAL.—THE READING COURSE.—JUNIOR LEAGUE.—INTERNATIONAL CONVENTIONS.—NUMERICAL GROWTH.

THE General Conference of 1880 authorized the organization, whenever practicable, of a Church Lyceum under the supervision of the local Quarterly Conference. This lyceum had for its object the mental improvement of the youth, and also the development of facilities for social intercourse. It might organize free evening schools, provide a library and text books, as well as books of reference; popularize religious literature by establishing reading rooms; assist suitable persons to obtain an education with a view to the ministry; and do whatever seemed "best fitted to supply any deficiency in that which the Church ought to offer to the varied nature of many."

This first denominational organization did not, however, meet the full demand. It was especially too largely of a literary character to become acceptable throughout Methodism.

In 1884 Rev. Dr. J. H. Vincent proposed to the Centennial

Conference of American Methodism, held in Baltimore, Md., that there be an Oxford League, which should be the young people's society for united Methodism. The plan was adopted and an organization completed; but it did not meet with the cooperation of the officials of the several Churches represented in the Conference. It was adopted by the board



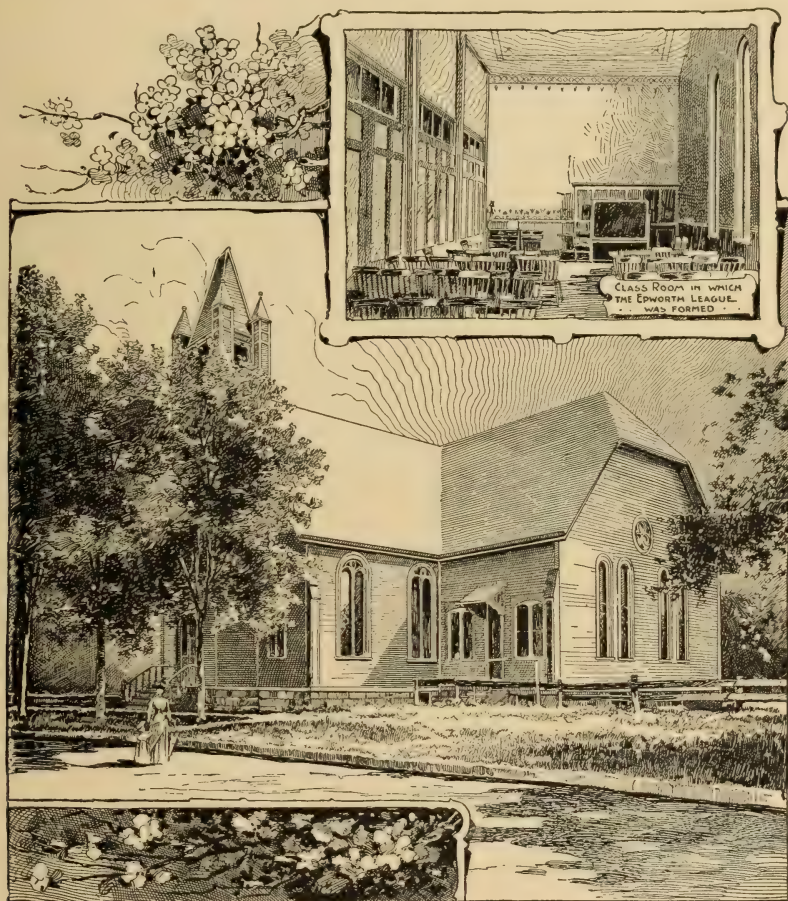
FOUNDERS' TABLET

Below the "wheel window" in Epworth Memorial Church, Cleveland, O.

of managers of the Sunday School Union of the Methodist Episcopal Church, but so slow was its growth that by May, 1889, when its existence ceased, it consisted of only 500 chapters and a membership of 20,000.

There was, however, a growing feeling that there was still needed a denominational organization of young people for spiritual improvement, mental culture, and social intercourse. There arose in different parts of the country indi-

vidual young people's societies organized on the basis of the Church Lyceum and the Oxford League but adding features



THE BIRTHPLACE OF THE EPWORTH LEAGUE.

In this building, since replaced by the Epworth Memorial Church, the meetings were held, May 14 and 15, 1889, which resulted in the founding of the Epworth League.

which appeared needful in the locality. In some instances these individual societies were bound together in unions with State or Conference boundaries. Thus, besides the denomi-

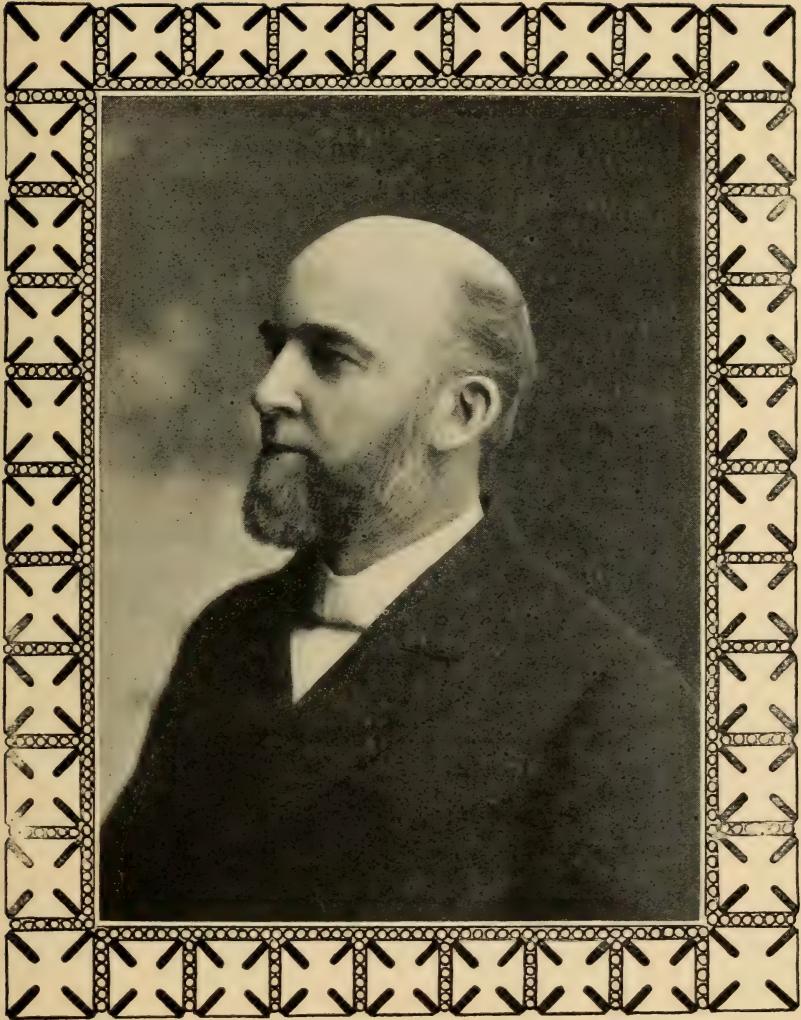
national society, the Oxford League, there existed four other young people's societies of varying strength, each believing its scope and methods sufficiently general and beneficial to render it capable of being universally adopted by Methodist Churches.

The Young People's Methodist Episcopal Alliance of the North Ohio Conference was organized in December, 1888. The Young People's Methodist Alliance was organized in 1885, and was the outgrowth of an impressive meeting at Desplaines, Ill., camp ground on August 21, 1883. Its line of work was especially for spiritual culture. It published a paper, *The Alliance Herald*, afterward called *The Methodist Young People*. The Christian League, "which aimed at the symmetrical cultivation of young Christians," was chiefly confined to New England. It was organized in Boston in 1887. The Methodist Young People's Union, originating in the Detroit Conference Young People's Society, was organized on a broader plane in 1888. Its organ was *Our Young People*.

The desire was meanwhile growing for a union of all these societies into one denominational society adapted to the spiritual, mental, and social needs of the youth of the Church. A conference of all these societies took place at Cleveland, O., on May 14, 1889, at the invitation of the Methodist Alliance. Duly elected representatives of the five societies were present.

The conference assembled on Tuesday morning, May 14, 1889, and remained in session during two days. After completing their work they adjourned about midnight on Wednesday, May 15.

Each society presented its peculiar features, concessions were made, and after earnest prayer a society to be accepted



JOSEPH F. BERRY, D.D.

FROM A PHOTOGRAPH.

Editor of The Epworth Herald and General Secretary of the Epworth League.

by all was agreed upon: all existing societies to be merged into one new society, for the entire Church, to be called "The Epworth League."

Since its organization the scope of the society and its privileges have been considerably enlarged. Its object is "to promote intelligent and vital piety in the young members and friends of the Church; to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help."

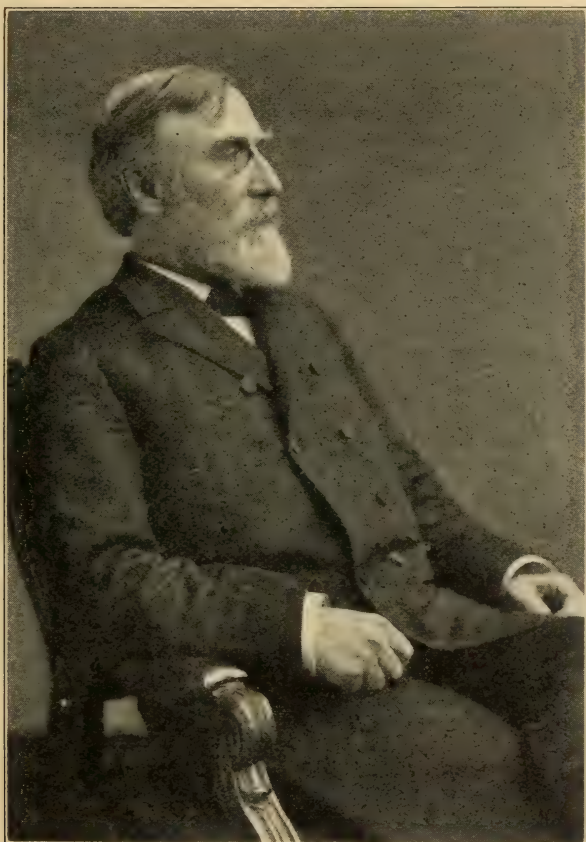
The Epworth League was at once approved by the Board of Bishops and subsequently indorsed by the General Conference, which has incorporated it in the connectional administration of the Church, making it to stand on an equal footing with the Sunday school as a part of the general structure of the Church. It meets the need of the hour, and its constitutional provisions are so flexible, and susceptible of such infinite expansion, as to render it capable of meeting the varied possible demands of the years to come.

The Epworth League has been indorsed and adopted by the Methodist Episcopal Church, South, and the Methodist Church of Canada; each Church, however, having its own distinctive organization and government. It has been adopted in foreign lands, and has been found to be an efficient adjunct to mission work.

Its motto, "Look up! Lift up!" sufficiently demonstrates the Christian purpose which has actuated the League in all departments of its work.

Its marvelous growth has been a great surprise. In the Methodist Episcopal Church the Epworth League has grown to 21,000 local chapters and a membership of 1,900,000. In the Methodist Episcopal Church, South, there were reported in July, 1900, 3,399 chapters and 120,236 members, and in the Methodist Church of Canada 1,825 chapters with 71,000 members. The total strength of the League in the three Churches is 26,224 chapters and 2,091,236 members.

The Epworth Herald, the organ of the Epworth League of the Methodist Episcopal Church, has had a remarkably successful career. Its growth has been commensurate with



PHOTOGRAPH BY C. M. BELL.

JAMES N. FITZGERALD, D.D.

Consecrated Bishop 1888. Secretary of the Missionary Society 1880-1888. President of the Epworth League, 1890-.

that of the League. Under the editorship of Rev. Dr. J. F. Berry it has reached a subscription list of more than one hundred thousand copies. The Epworth Era, edited by

the Rev. Dr. S. A. Steele and by Rev. H. M. Du Bose, has been an inspiration to the League hosts of the Methodist Episcopal Church, South. The League in Canada has established no distinctive League organ, but in the Onward



PHOTOGRAPH BY SWARTHOUT.

EDWIN A. SCHELL, D.D.

General Secretary of the Epworth League, 1892-1899.

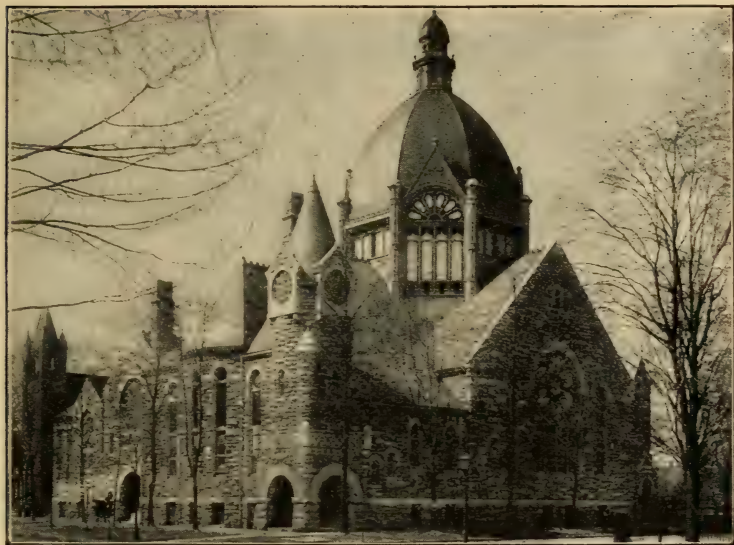
and the Christian Guardian regular space is allotted to Epworth League matters.

The Reading Course of the League is doing a useful work in the Methodist Episcopal Church. The first year 150 sets of the prescribed books were sold, the second year 470 sets,

since which time the increase has been rapid. In 1896 10,000 sets were sold.

The Junior Epworth League, organized to prepare the children for membership in the senior League, has proved a very valuable adjunct to the work of the pastor and the Sunday school.

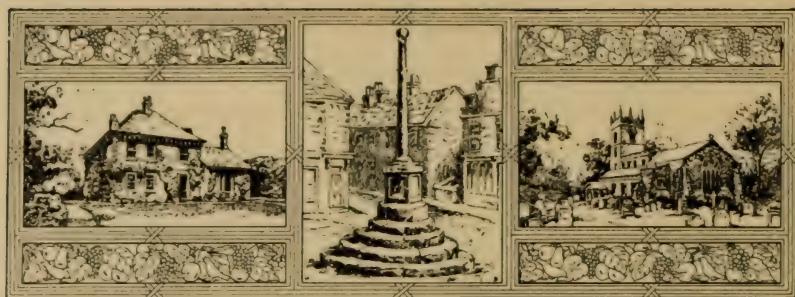
In 1893 an international convention of the Epworth League



EPWORTH MEMORIAL CHURCH, CLEVELAND, O.

Erected on the site of the building in which the Epworth League was organized.

was held in Cleveland, O., and was attended by about five thousand delegates from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. It was a memorable occasion. Visitors to the birthplace of the League found the little wooden edifice, in which the organization had been effected four years earlier, moved aside to make room for the beautiful "Epworth Memorial Church." Leading clergymen and laymen of the



CHAPTER CXI

Solving the City Problem—Bible Society

MISSIONS IN THE CITIES.—DIFFICULTIES NO EXCUSE FOR NEGLECT.—THE GROWTH OF CITIES.—FOREIGN POPULATIONS.—NEW CONDITIONS DEMAND NEW METHODS.—CITY EVANGELIZATION SOCIETIES.—THE GOSPEL WAGON.—THE INSTITUTIONAL CHURCH.—THE EPWORTH LEAGUE SETTLEMENT.—NEW AVENUES OF CHRISTIAN ACTIVITY.—THE RELATION OF METHODISM TO BIBLE DISTRIBUTION.

THE realization of the need for united effort in behalf of those in our cities destitute of the Gospel has led to the formation of societies for local mission work and city church extension. To accomplish the best and the most a union of the churches was necessary. In many of our cities these unions have been formed. Their main objects are: To bring the city churches into closer fellowship with each other; to give financial aid to weak churches; to establish Sunday schools, missions and churches in the "regions beyond," and to cooperate in "city evangelization, with a view to reach the worst and the lowest classes."

The National City Evangelization Union of the Methodist Episcopal Church was formed at a convention held in Pittsburgh, Pa., on March 15, 1892, "in order to bring into fraternal and mutually helpful relations all the local organi-

zations . . . in the cities of the United States, working for city evangelization, under the auspices of the Methodist



FRANK MASON NORTH, D.D.

Corresponding Secretary of the National City Evangelization Union, 1893, 1897-. Corresponding Secretary of the New York City Church Extension and Missionary Society.

Episcopal Church, and to promote the formation of such organizations."

The General Conference of 1892, in response to a memorial from this National Union, inserted a new paragraph in the



PHOTOGRAPH BY NOTMAN.

C. A. LITTLEFIELD, D.D.

Secretary of the National City Evangelization Union.

Discipline, entitled "City Evangelization Union," providing for and advising the formation of city unions in towns or cities having five or more charges, and further directing the

recognition and supervision of such unions by the Annual and General Conferences.

At the second convention, held in New York November 12, 1892, twenty-three cities were represented. Since then the annual meetings have increased rapidly in interest and are now attended by many of the most earnest and far-sighted ministers and laymen of the Church. The presidents of the Union have been Rev. D. H. Carroll, John E. Searles, Hudson Samson, Horace Hitchcock, and John E. James, M.D. The corresponding secretaries have been George P. Mains, D.D., Horace Benton, and F. Mason North, D.D. The first treasurer was Horace Benton (three years). D. H. Carroll, D.D., filled the post a single year. James B. Hobbs, who succeeded him in 1895, has been annually reelected.

The convention of 1897 recognized *The Christian City*, a monthly periodical, as the organ of the Union, and selected Rev. F. Mason North as its corresponding secretary.

The General Conference of 1900 enacted legislation which gave to the Union a place in the organic law of the Church (§§ 377, 378 in the Discipline of 1900). At that time more than forty cities reported organized local societies in affiliation with the National Union, and the work showed every indication of permanence, life, and expanding growth.

The gospel wagon is now a familiar object in many of our cities. Not only on the Sabbath but on other days singers and speakers ride on the wagon to streets and alleys where there is no church, and by their songs attract a company of people. These they have the opportunity to address on spiritual themes. Moving from place to place the gospel wagon is able to reach several neighborhoods in one afternoon or evening. Amid the crowd the workers have personal conversation with the unsaved, find out their needs,

and open the way for future visiting possibly at homes, if the places they inhabit may be called homes. The gospel

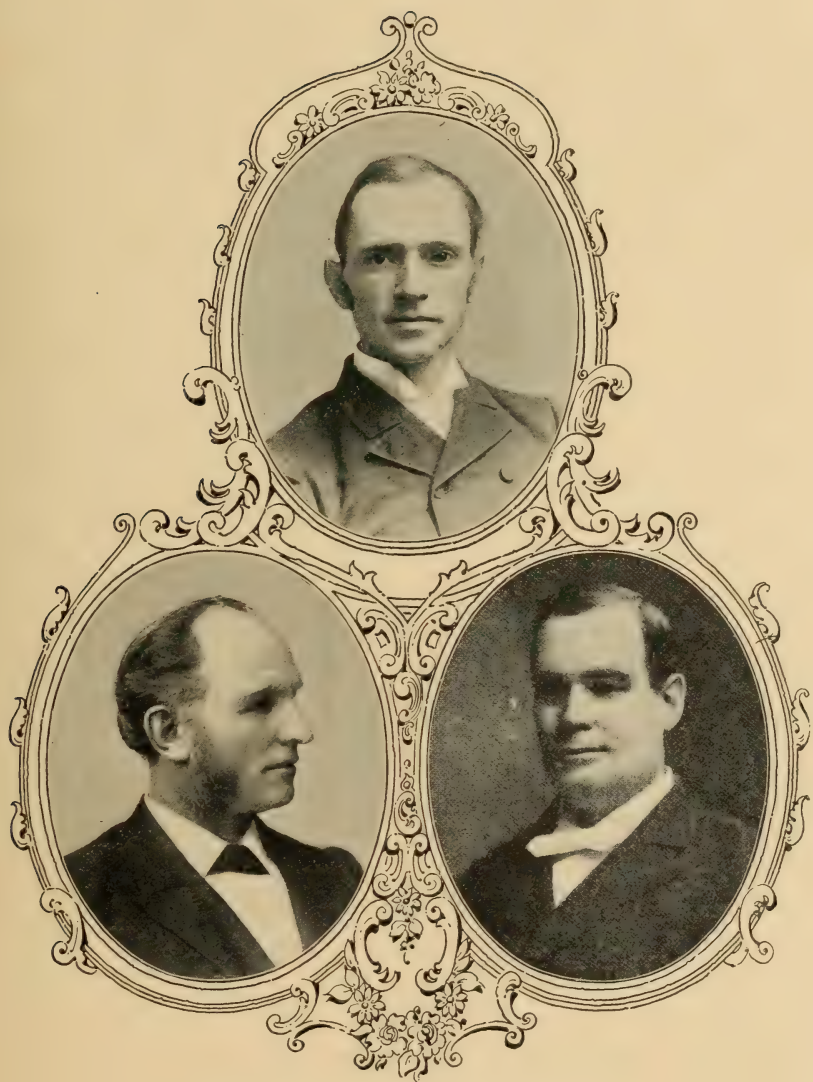


PHOTOGRAPH BY GUTERKUNT.

JOHN E. JAMES, M.D.

President of the National City Evangelization Union.

wagon service is usually the forerunner of a tent-meeting elsewhere, or a public service in a hall or church. House-to-house and room-to-room visitation, with means to alleviate



LOCAL CITY EVANGELIZATION WORKERS.

ARTHUR W. BYRT, D.D.

Brooklyn Church Society.

A. D. TRAVELER, D.D.

Chicago City Missionary Society.

C. M. BOSWELL, D.D.

Philadelphia City Missionary Society.

physical suffering and need, as well as with Bible and tract, are other methods employed.

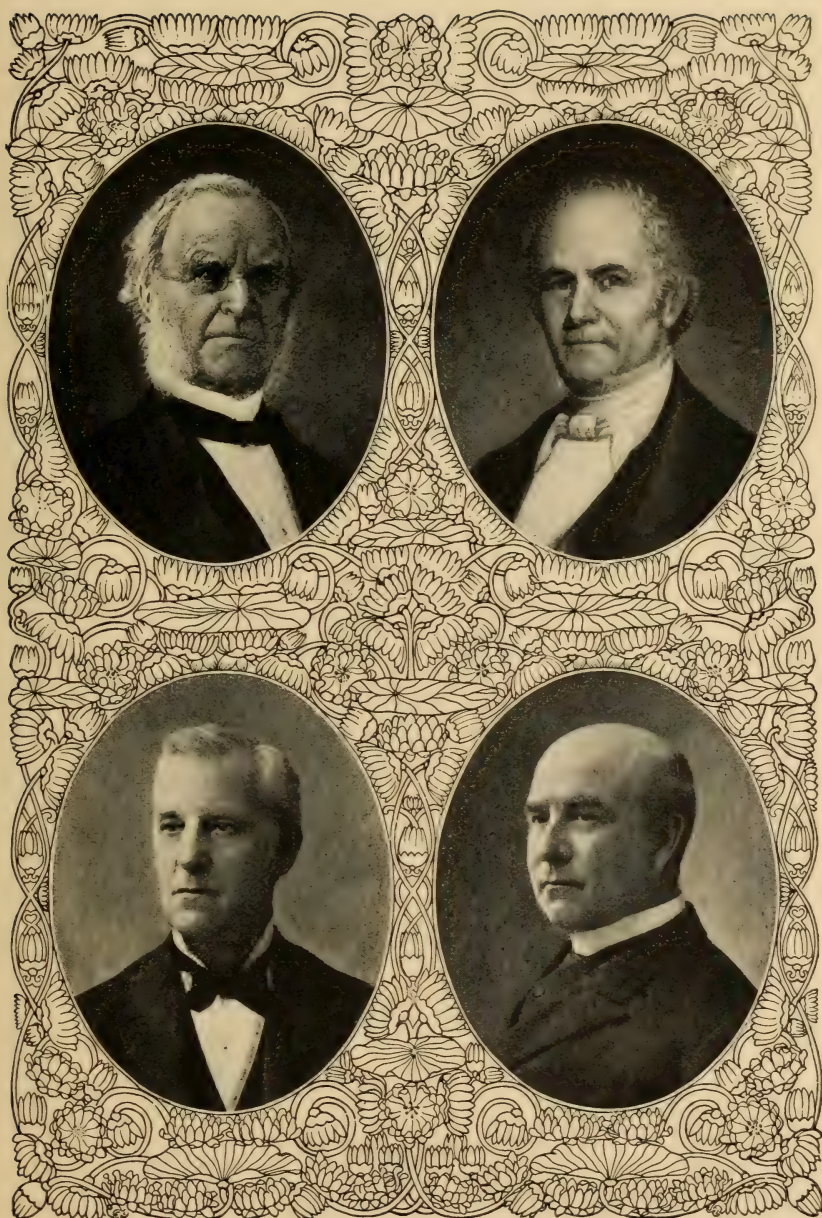
Beautiful architecture and classic music do not attract those submerged in vice, ignorance and destitution. Children born in the slums, youths reared in an unholy atmosphere, and men and women who have dropped into the lower if not the lowest depths, have no affinity for the saintliness of an ecclesiastical life perfumed with the extract of literary, musical and ethical culture. These people have no friends, no home, no present joy, no hope for the future. They are hungry for food and friendship. They are enchained by vice. Such people must be led to hope, and be lifted up to self-respect. They must be made to feel that somebody does care for them, and that that one is the Saviour of the world.

In order to accomplish this end, in some of our cities, the "Institutional Church" has been employed. Other denominations have done more work in this direction than the Methodists, but encouraging beginnings have been made in Boston, St. Louis, and Kansas City. Morgan Chapel, in Boston, is a fair sample of this kind of spiritual work. Besides preaching, Sunday schools, young people's organizations, cottage meetings, and evangelistic services, there are reading rooms and baths, kindergartens, nursery, cooperative industrial schools, bureau of information for employment and boarding, free consultation with a lawyer, certain departments of the Boston Epworth League Training School, and schools of handicraft, such as printing, shoemaking, carpentering and millinery, and the like. On Saturday evening musical and literary entertainments are conducted, and the house is not closed until after the saloons close.

The Epworth League Settlement, begun in January, 1893,

was inaugurated by four young men of the Boston School of Theology, and is now an interesting feature of our city evangelization work. In a densely populated part of Boston where "poverty, ignorance, uncleanness, vice, crime, sickness and death" are too familiar objects, these theological students have opened a home, where they live, and are working out problems in social and ethical science in a practical way. "The purpose from the outset has been, first, to win the confidence of the community by unselfish and Christlike ministries; second, to be an example unto them in all things touching domestic, social, industrial, educational, civic, moral and religious relations." The managers conduct a children's department, including a library, a stamp-savings bank, a Hebrew kindergarten and sewing school, a Saturday singing class of Hebrew girls, a night school, literary clubs for young men and women, a drawing club, lectures, receptions and the like. The distribution of clothing and food, a flower mission, and other agencies, are employed to comfort and cheer. For seven years this Epworth League House has been open and has proved its potency for good. The National Bureau of Reforms at Washington, D. C., has testified that "in the midst of a difficult foreign population, in the volume and high character of the work it is doing, the Epworth League House, at No. 34 Hull Street, ranks first."

The platform of the Open and Institutional Church League, an interdenominational organization formed in 1894, declares that the institutional church "depends upon the development of a certain spirit rather than upon the aggregation of special appliances and methods. . . . It aims to save all men and all of the man by all means, abolishing so far as possible the distinction between the religious and secular, and



METHODIST SECRETARIES OF THE AMERICAN BIBLE SOCIETY.

JOSEPH HOLDICH, D.D., 1849-1878.
ALBERT SANFORD HUNT, D.D., 1878-1898.

NOAH LEVINGS, D.D., 1844-1849.
WILLIAM INGRAHAM HAVEN, D.D., 1899-.

sanctifying all days and all means to the great end of saving the world for Christ."

The laymen of Methodism, heartily cooperating with the ministry in these city missionary enterprises, have, by a liberal expenditure of money, time, and energy, contributed incalculably to city church extension and the diffusion of the gospel throughout the regions hitherto neglected.

The Missionary Society, as originally planned, included in its operations the circulation of the Scriptures. "Missionary" and "Bible Society" were united in its official designation until 1828 when John Emory's motion for the formation of a Bible Society of the Methodist Episcopal Church was adopted by the General Conference. Four years later that body declared that it regarded "the establishment of Bible, Sunday School, and Tract Societies under our control separate and distinct from similar associations denominated national or American, as highly expedient, necessary, and salutary, etc.," action growing out of the hostile feeling between the Calvinistic and Arminian denominations. The separate organizations for Sunday schools and tracts have continued until the present time with highly satisfactory results, but it was soon perceived that great advantages would accrue to the Bible cause from a union society. Accordingly the General Conference of 1836 recommended the dissolution of the Bible Society of the Methodist Episcopal Church, and four years later the union with the American Bible Society was made complete.

This Society originated in 1816 in the union of a large number of local agencies. Rev. Nathan Bangs was for a few years (1827-1829) one of its secretaries, and since 1840 one of the three secretaries, who are its executive officers, has regularly been a Methodist Episcopalian. Rev. Edmund S.

Janes (1840-1844) leads the distinguished line; Rev. Noah Levings, his successor (1844-1849) was a learned blacksmith whose talents did honor to the power of the Gospel; Rev. Joseph Holdich served with ability for nearly thirty years (1849-1878) and his successors, Rev. Albert S. Hunt (1878-1898) and Rev. William I. Haven (1899) have fully maintained the traditions of faithful service. The list of the board of managers is rich in Methodist names, none of which is more distinguished than that of the Hon. Enoch L. Fancher, who at one time was the sagacious and dignified president of the Society.



CHAPTER CXII

A Group of Theologians

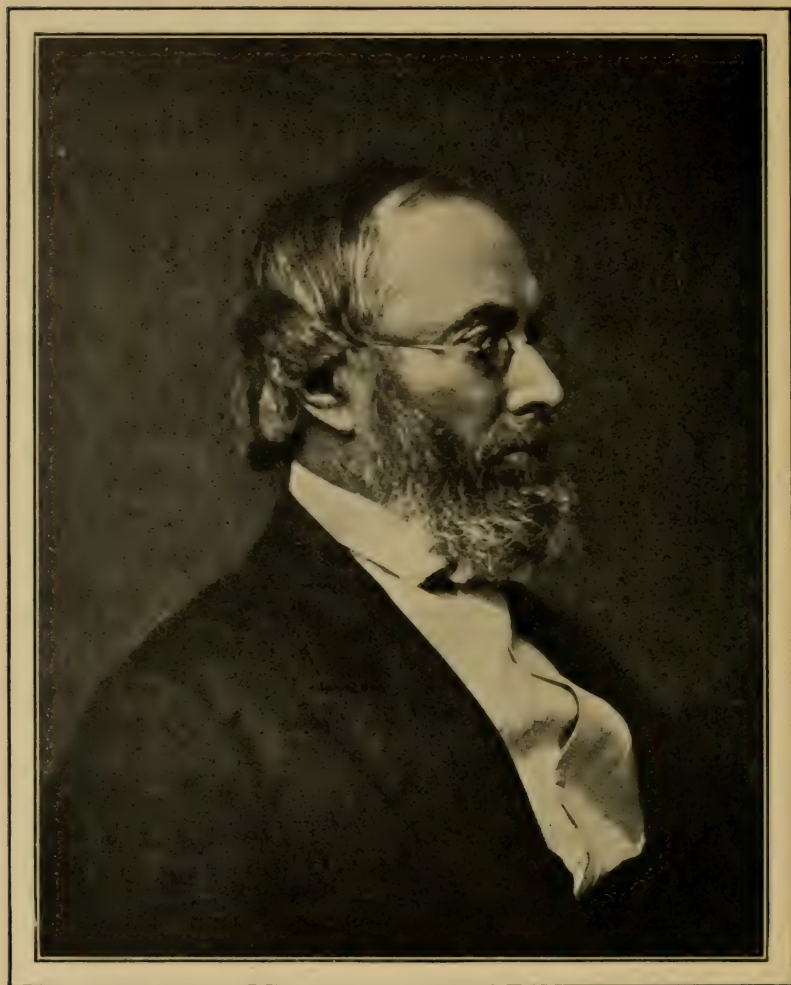
SUMMERS.—MILEY.—FOSTER.—HARMAN.—WHEDON.

ONE of the strongest writers and most exact theologians in American Methodism was Thomas O. Summers. His career is the special heritage of Southern Methodism, but universal Methodism claims him as its own. His gifts and graces were manifold.

Born in Dorsetshire, England, in 1812, he came to America and joined the Baltimore Conference of the Methodist Episcopal Church in 1835. In 1840 he went as a missionary to Texas, assisted in forming its first Conference before transferring to the Alabama Conference, in 1843, and served prominent churches in Alabama. He was general book editor of the Methodist Episcopal Church, South, from its organization to the time of his death.

The General Conference of the Methodist Episcopal Church, South, in 1846 elected Dr. Summers assistant editor of the Southern Christian Advocate, in Charleston, S. C. In this position he found a free field for his talents. He started the Sunday School Visitor, in Charleston, and was its editor for four years. He was editor of the Quarterly

Review for several years, and revised and edited, among other works—including the writing of introductions, notes,



FROM A PHOTOGRAPH BY GIERB.

THOMAS O. SUMMERS, D.D., LL.D.

indexes, and the like—Wesley's Sermons and Watson's Sermons, Theological Institutes and the Biblical and Theo-

logical Dictionary. This last work he greatly enlarged. In 1866 he became editor of the Nashville Christian Advocate, the principal organ of the Methodist Episcopal Church, South.

Among his theological works are Commentaries on the Gospels and The Acts, Refutation of the Theological Works of Paine, and a Treatise on Baptism and Holiness. His short papers and pamphlets on theological themes are numerous.

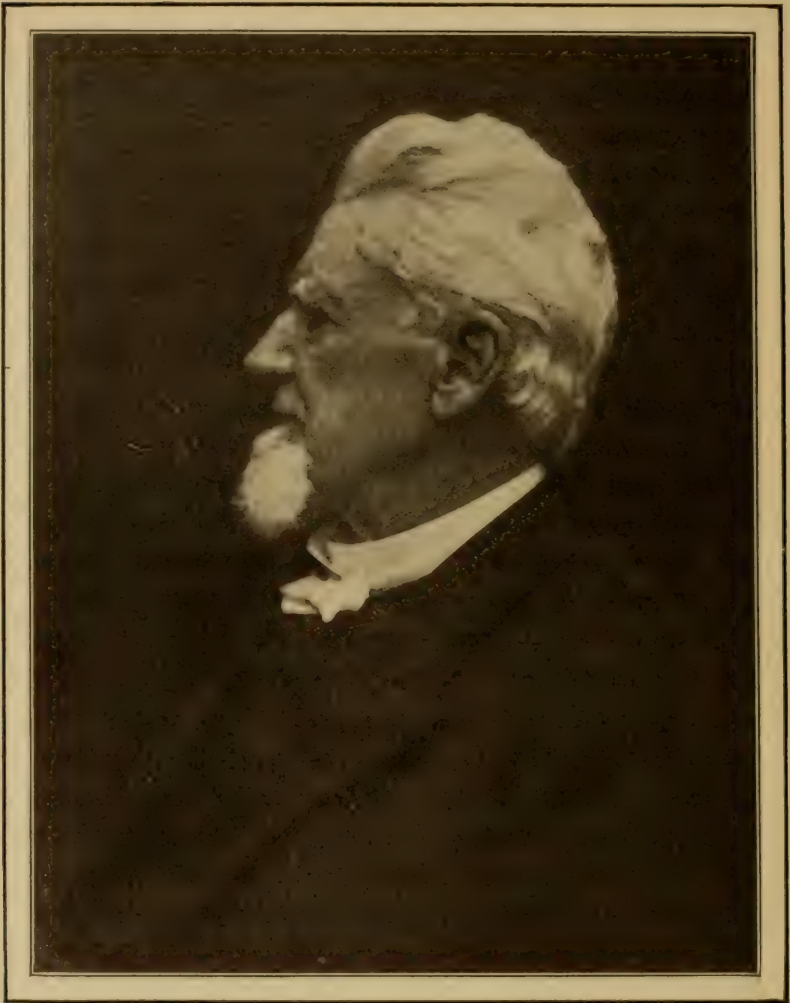
As professor of systematic theology in Vanderbilt University his ability as a theologian became widely known. He was a man of strong convictions, of clear logical mind, and a strong and convincing writer.

Without the advantages of early scholastic training, he became, by indefatigable study, a great scholar. He is described by a cotemporary who knew him intimately as "a pure, sound-hearted Christian, and a man of great integrity of character." He died at Nashville, Tenn., on May 6, 1882, and is buried on Vanderbilt University campus. His biography has been written by Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South.

On Christmas Day in 1813, a little more than a year after Summers first saw the light in his English home, John Miley was born in Butler County, O. He received a collegiate education at Augusta College, Kentucky. From 1838 to 1848 he was a pastor; from 1848 to 1850, a professor in Wesleyan Female College in Cincinnati, O.; from 1850 to 1873 a pastor again, filling important stations in the New York and New York East Conferences; from 1873 he was professor of systematic theology in the Drew Theological Seminary. His death occurred December 13, 1895.

He became widely known as a theologian of great clearness, depth, and power, and from his chair in the seminary exercised an extensive influence for evangelical Christianity.

When, in 1879, he published his work on *The Atonement*



PHOTOGRAPHED BY GEORGE C. COX, 1896.

RANDOLPH S. FOSTER, D.D., LL.D.

Consecrated bishop, 1872.

in *Christ* it was heartily received by the Church. This work was at once recognized as a valuable and permanent

contribution to the theological treasures of the Christian Church.

With the growth of years Miley's mind steadily developed, his faith deepened, his character ripened. Meanwhile his pen was busy, and, as a product of a mature reason, faith, and religious devotion, he gave the Church his *Systematic Theology*, in two volumes, in 1892 and 1894. They are Volumes V and VI of the *Library of Biblical and Theological Literature*.

One of the greatest and most magnetic thinkers of American Methodism is Randolph S. Foster. He was born at Williamsburg, O., on February 22, 1820; pursued his studies at Augusta College, Kentucky, and when only seventeen years old entered the ministry. He filled important appointments in Ohio and New York. From 1857 to 1860 he was president of Northwestern University at Evanston, Illinois. In 1868 he was elected professor in Drew Theological Seminary and at the death of Dr. McClintock became its president. In 1872 he was elected a bishop in the Methodist Episcopal Church.

He first attracted public attention as a theological critic when, a young pastor in Cincinnati, he replied through the columns of the *Western Christian Advocate* to attacks made by the Rev. Dr. Rice, of the Presbyterian Church, on the doctrines of Methodism. His letters were, in 1849, published in a volume—*Objections to Calvinism*. While stationed at Mulberry Street Church in New York, in 1850, he published his *Christian Purity*. His *Beyond the Grave* called forth considerable criticism, which soon spent itself. His *Philosophy of Christian Experience* is a work of remarkable power, magnifying the joys of a genuinely regenerated spirit.

But the chief product of Bishop Foster's gigantic intellect,

and the crowning labor of his marvelously active and useful life, is his work entitled *Studies in Theology*, published in six octavo volumes, with the following titles: *Prolegomena*, *Philosophic Basis of Theology*; *Theism*, *Cosmic Theism*; *The Supernatural Book*, *Evidences of Christianity*; *Creation*, *God in Time and Space*; *God: Nature and Attributes*; and *Sin*.

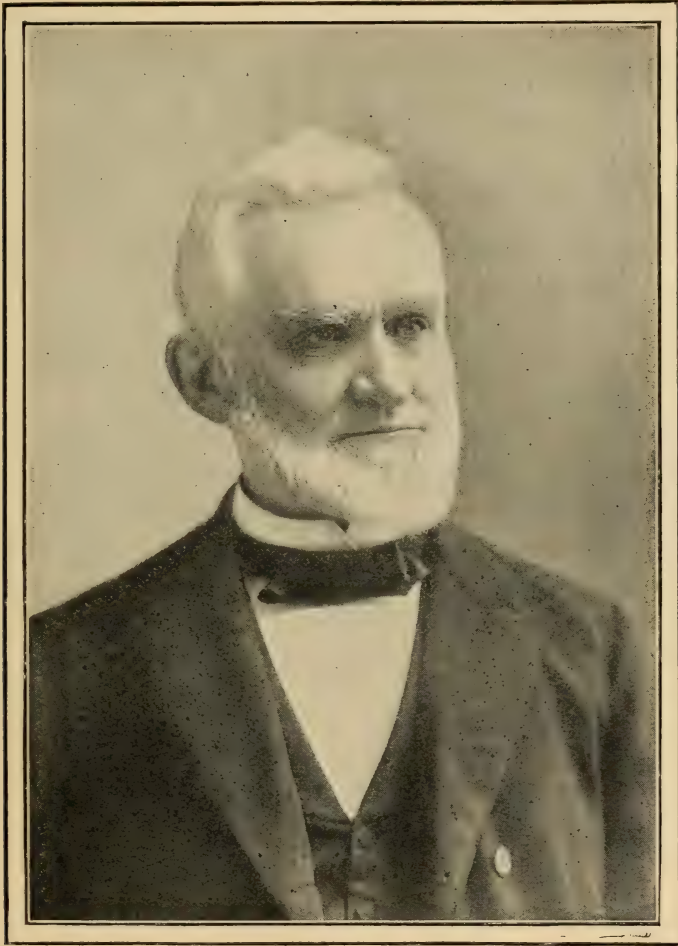
Bishop Foster has been an eloquent preacher and a wise administrator, but long after his voice is hushed and his familiar form is hid from mortal sight these last products of his pen will keep his memory green, and perpetuate the influence of this remarkably endowed man.

Miner Raymond, widely known among Methodists as a theologian of great clearness and force, was born in New York August 29, 1811. For a number of years he was a teacher in Wilbraham Academy, Massachusetts, and a member of the New England Conference. From 1848 to 1864 he was principal of Wilbraham. Accepting the chair of systematic theology in the Garrett Biblical Institute he found a congenial occupation, and thereupon began a career which has continually added luster to his own name and at the same time attracted attention to the institute. He died November 25, 1897.

The greatest work of his pen is his *Systematic Theology*, published in three volumes, 1877-1879.

Daniel Denison Whedon distinguished himself as teacher, pastor, editor, biblical commentator and literary critic. He was born at Onondaga, N. Y., March 20, 1808, and graduated at Hamilton College in 1828. After studying law for one year he became a teacher in Cazenovia Seminary. In 1831 he became a tutor in Hamilton College; in 1833 professor of languages in Wesleyan University, Middletown,

Conn.; in 1834 joined the New York Conference; in 1845 became professor of rhetoric in the University of Michigan;



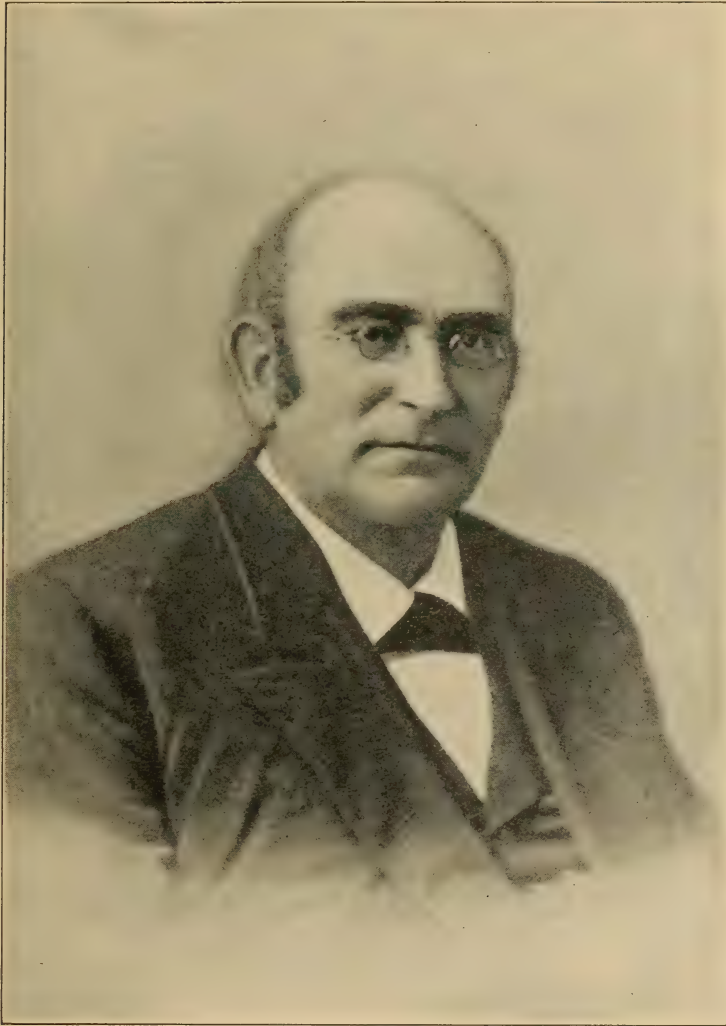
MINER RAYMOND, D.D.

in 1855 a pastor; and in 1856 editor of the Methodist Quarterly Review, which position he held until 1884. He died June 8, 1885.

He was a prolific writer, a critical reader, an exacting reasoner. His pen was the keenest of all Methodist authors'. In 1864 he published his *Freedom of the Will as a Basis of Human Responsibility*. It was a clear, well sustained and conclusive argument. It at once was accepted as a standard authority by many theologians. Its philosophical character has given Whedon a place with McCosh and Ladd among other writers in the domain of metaphysics. Whedon wrote articles on the Calvinistic controversy, chief among them being a discriminating and scholarly paper in the *Bibliotheca Sacra* on *The Doctrines of Methodism*, which attracted the attention of noted scholars of the day. He easily stands in the foremost rank of American men of letters.

Henry M. Harman was born in Anne Arundel County, Md., March 22, 1822, and died in Baltimore, Md., on July 2, 1897. For a number of years he was a local preacher. He entered Dickinson College in 1845 and won honorable distinction for studious habits and his avidity for knowledge. His taste and talents for the languages were remarkable. For several years he taught in Baltimore and West Virginia. In 1870 he became the professor of ancient languages and literature in Dickinson College. In 1871 he joined the Baltimore Conference. In 1879 he was transferred to the chair of Greek and Hebrew languages, which post he held until 1896, when, on account of failing health, he resigned. His mental and physical proportions were alike gigantic. In Greek and Hebrew and cognate tongues he ranked among the greatest scholars of the day. Henry M. Stanley spoke of him as "a type of human goodness, one of exceeding simplicity of manners, but of intrinsic worth and rare piety." Harman's *Introduction to the Study of the Holy Scriptures*, the initial volume of the Crooks and Hurst Library

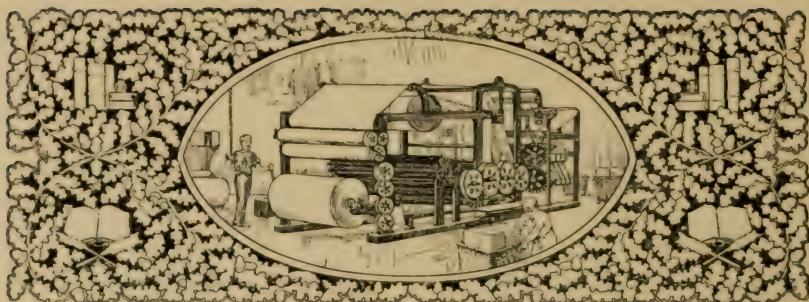
of Biblical and Theological Literature, is a work of great



HENRY MARTYN HARMAN, D.D., LL.D.

Professor in Dickinson College, 1870-1897.

value, and a rich contribution to the theological literature of Methodism.



CHAPTER CXIII

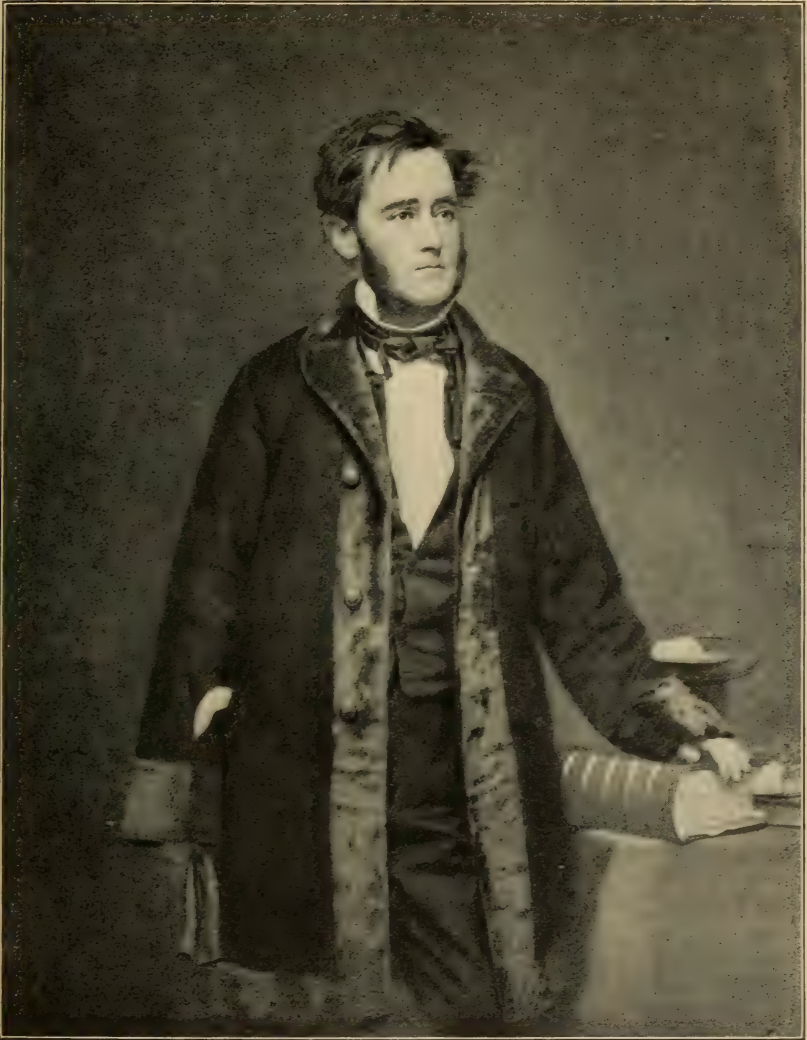
Historians and Philosophers

STEVENS.—MCTYEIRE.—WAKELEY.—ATKINSON.—COCKER.—BLED SOE.

AMERICAN Methodism has contributed no small share to ecclesiastical history, and Abel Stevens has been its leading historian. He was born in Philadelphia on January 19, 1815, studied at the Wesleyan University, Middletown, Conn., and in 1834 entered the New England Conference. At the age of twenty-five he became editor of *Zion's Herald*, and held this position twelve years. He edited the *National Magazine*, and from 1856 to 1860 was editor of *The Christian Advocate*, which position he had in 1852 declined. After retiring from *The Christian Advocate* he gave himself up to literature and travel. His previous journeys, in 1837 and 1855, had afforded him excellent opportunities for observation and study, and most of the later years of his life were spent abroad. His death occurred at San José, Cal., in 1897.

His first historical volume was *Memorials of the Introduction of Methodism into New England*, published in 1848, followed, four years later, by *Memorials of the Progress of Methodism in the Eastern States*. His first work of interest

to general Methodism was his History of the Religious



FROM A PHOTOGRAPH.

ABEL STEVENS, D.D.

Editor of The Christian Advocate. Historian of Methodism.

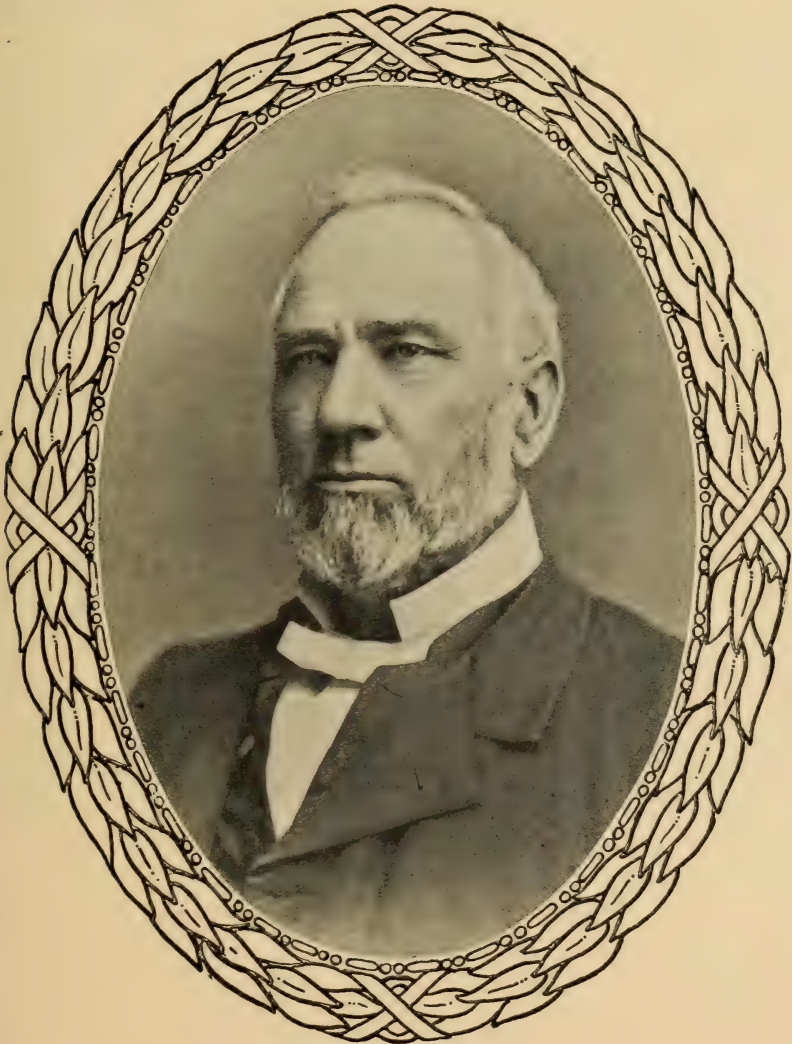
Movement Called Methodism. Its thoroughness of treat-

ment and exactness of statement have made it a standard work in the Church. In 1863 he wrote *The Life and Times of Nathan Bangs*, and in 1864 began the publication of his *History of the Methodist Episcopal Church in the United States of America*. In 1866 he published *The Centenary of American Methodism*. Other publications of importance were his *Church Polity*, *The Women of Methodism*, in 1866; *Life and Times of Madame de Staël*, 1882; *Character Sketches*, 1882; and *Christian Work and Consolation*, 1885.

Stevens was more than a chronicler of events. He was a man of strong opinions and great pictorial power. He excelled in vivid description, was painstaking and accurate, and for vigor and strength of diction stands in the front rank of ecclesiastical historians of the nineteenth century. He has been called "the ecclesiastical Macaulay." Not only the Methodist press on both sides of the Atlantic but the religious journals of other denominations and the general critics recognized the literary and historical excellence of his work. Historical studies engaged him to the end of his days, and his *Supplementary History of American Methodism* was posthumously published in 1899.

The Methodist Episcopal Church, South, early gave attention to historical writing. Authoritative publications were issued, in the name of the General Conference, setting forth the relation of this branch of American Methodism to the Methodist family and the causes leading to the separation in 1844. The leading historical work is Bishop McTyeire's *History of Methodism*. The author well represents the Church to which he belonged. No man exerted greater influence in crystallizing the thought and molding the polity of his Church than he, and it was befitting that in the year of the centennial celebration of the organization of the Meth-

odist Episcopal Church he should publish his History of Methodism.



FROM THE PHOTOGRAPH BY POOLE.

HOLLAND N. MCTYEIRE, D.D., LL.D.

Consecrated bishop of the Methodist Episcopal Church, South, 1866; died 1889.

Holland Nimmons McTyeire was a typical Southern Chris-

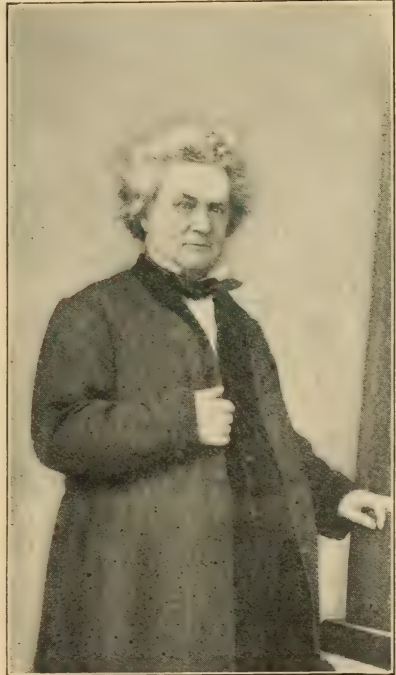
tian administrator, writer and preacher. He was born in South Carolina on July 25, 1824; educated at Randolph-Macon; became a Methodist preacher in 1845; was a pastor until 1854, when he became editor of *The New Orleans Christian Advocate*, and in 1858 editor of *The Nashville Christian Advocate*. He was an active pastor in Alabama during the civil war and in 1866 was elected bishop. He died at Nashville, Tenn., February 15, 1889, and is buried on the campus of Vanderbilt University, whose foundations were laid largely through his influence and whose chancellor he was from its beginning.

McTyeire's history is written from a Southern standpoint. Therein he defends the organization of the Methodist Episcopal Church, South, as necessary to the life of Methodism in the South and in harmony with the plan of separation agreed on by the General Conference of 1844. The historian holds that the Methodist Episcopal Church, South, is a legitimate part of the Methodist Episcopal Church organized in 1784, and that the history of that Church is the common heritage and property of the Methodist Episcopal Church, South, and of the Methodist Episcopal Church. It is frankly written, in a spirit far removed from bitterness, and is valuable as setting forth the position of Southern Methodism and revealing its fraternal spirit.

J. B. Wakeley, D.D., of New York, was a devoted student of local Methodist history. His researches among the old record books of the first society in New York city yielded a volume of *Lost Chapters* which shed light upon many obscure points. The *Annals of New York Methodism*, by Rev. Samuel A. Seaman, is to be mentioned as a thoroughly excellent example of the sort of work which has engaged the talents and time of many little known students and writers

who have put the Church in their debt by seeking out and preserving for the historians of the Church the details of local history in city, Conference and State.

In recent years, the general facts of early Methodist history being well known, there has been a disposition to look below the surface for the hidden springs which have hitherto eluded the literary investigator. Possibly no man has searched with more eager pains than the Rev. John Atkinson, D.D. To him the Church is greatly indebted for his studies in American Methodist history. His first published volume of general interest, *The Centennial History of American Methodism*, gives in an original form the history of the organization of the Methodist Episcopal Church in 1784, and its subsequent development under the superintendency of Francis Asbury, with sketches of the character and history of all the



J. B. WAKELEY, D.D.

Author of *Lost Chapters from the History of American Methodism*.

preachers known to have been members of the Christmas Conference. A section of this work recording the history of the educational movement in Methodism is especially valuable. His other generally interesting volume is *The Beginnings of the Wesleyan Movement in America*. By diligent search for and among private manuscripts, old news-

paper files and obsolete volumes he has discovered and brings to public notice for the first time many curious and interesting facts bearing upon the subject. In these two volumes Atkinson has left to the Church a valuable store of historical data, and pointed a safe and even way for future writers.

The field of theology offers special opportunity for philosophical search and research. The attacks on supernatural and revealed religion from rationalism and various forms of free thought have caused the enlistment of a corps of defenders who have strengthened our strongholds by their skillful and brave defense of Christianity.

Benjamin F. Cocker was born in Almondbury, Yorkshire, England, in 1821. His parents were Wesleyan Methodists, his father a local preacher. The son was converted in childhood and when eighteen years old became a local preacher. His scholastic culture was confined to King James's Grammar School, but by continued study, under the impulse of a keen literary appetite, he attained a high degree of scholarship in languages, mathematics, the natural sciences and philosophy. The story of his life is romantic. In 1850, his health failing, with his family he emigrated to Australia and engaged in business. He visited many of the islands, lost his money, was shipwrecked, and came near being sacrificed by cannibals. From Australia he came to the United States and reached Adrian, Mich., a penniless stranger. In grateful recognition of God's deliverance he consecrated his life to the Gospel ministry. He joined the Detroit Conference in 1857 and remained a member of the same until his death, which occurred in Ann Arbor on April 8, 1883.

For the last fourteen years of his life he was professor of mental and moral philosophy in the University of Michigan. A careful observer of his work and life says of him:

A
SHORT HISTORY
OF THE
METHODISTS,
IN THE
UNITED STATES OF AMERICA;
BEGINNING IN 1766, AND CONTINUED TILL 1809.
TO WHICH IS PREFIXED,
A BRIEF ACCOUNT
OF
THEIR RISE IN ENGLAND,
IN THE YEAR 1729, &c.

BY JESSE LEE,
*Author of LEE'S LIFE, and CHAPLAIN TO
CONGRESS.*

The Lord hath done great things for us, whereof we are glad. Psa 126, 3
Come thou with us, and we will do thee good; for the Lord hath spoken
good concerning Israel. Numb 10, 23
We will go with you, for we have heard that God is with you: Zach 8, 9

BALTIMORE,
PRINTED BY MAGILL AND CLIME, BOOK-SELLERS,
224, BALTIMORE-STREET.
1810.

FROM AN ORIGINAL OWNED BY A. F. STEVENS.

FACSIMILE OF TITLE PAGE OF JESSE LEE'S HISTORY.

“ During the years he held the position his power as a Christian thinker and teacher seemed to unfold in wonderful proportions, so that the majesty of his manhood and brilliancy of his intellect attracted the attention of the great thinkers and teachers in both hemispheres of the world. As teacher, preacher, and author, and more, as a noble Christian man, he impressed himself upon the gathered intellect of the university as no other had ever done.”

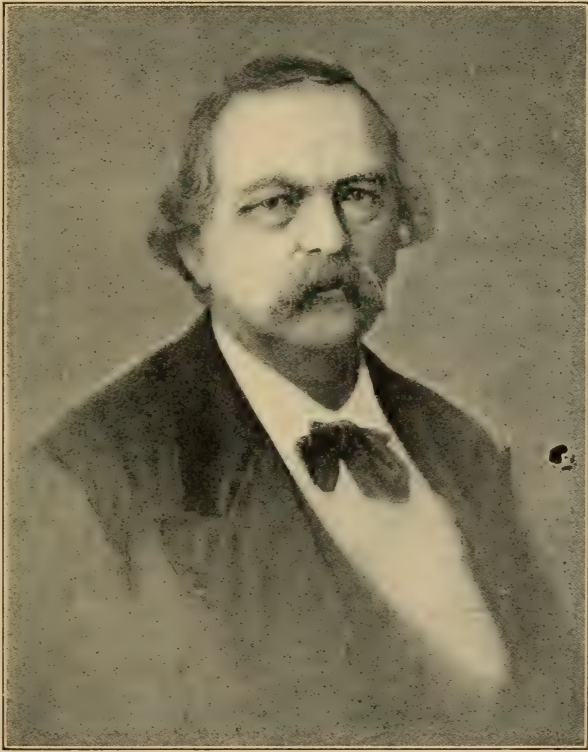
Cocker's principal works were *Lectures on the Truth of the Christian Religion*, published in 1873, originally delivered before the students of the Michigan University; *Christianity and Greek Philosophy*, 1870; *The Theistic Conception of the World*, and *The Handbook of Philosophy*. At his death he had an incomplete work on *The Philosophy of Religion*. It has never been published, nor indeed finished.

Alfred Taylor Bledsoe was the Southern Methodist metaphysician. He ranks high as scholar, teacher, philosopher and author. He was a native of Kentucky, and was born on November 9, 1809. He graduated from West Point in 1830 and served as lieutenant of infantry until August 31, 1832, when he resigned his commission. He then taught mathematics and French for two years at Kenyon College, was a counselor at law from 1840 to 1848, and professor of mathematics and astronomy in Southern colleges until 1861. During the civil war he was Assistant Secretary of War in the Confederacy. He was a contributor to the principal literary, scientific and theological reviews of the United States, and himself founded, and for several years edited, the *Southern Review*; which was generally patronized by the Methodist Episcopal Church, South, supplying, as it did to a large extent, the place of a denominational review.

Bledsoe was analytical and incisive. He was an accom-

plished writer. His martial training developed in him a daring, not to say audacity, which to a remarkable degree was manifest in his controversial writings. His belief in the divine realities was so strong, and to him so real, that he was an uncompromising antagonist of all gainsayers.

In 1845 he published his Examination of President Ed-

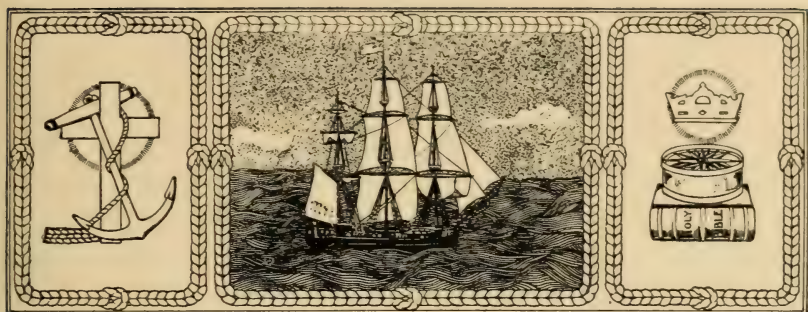


ALFRED TAYLOR BLEDSOE.

wards's Inquiry into the Freedom of the Will, which must be regarded as a complete refutation. In 1853 appeared his Theodicy; or, Vindication of the Divine Glory as Manifested in the Constitution and Government of the Moral World.

The first part shows that the existence of moral evil is consistent with God's holiness, and the second part shows that the existence of natural evil, or suffering, is consistent with the goodness of God. It was published by the Book Concern at New York, and was highly commended by McClintock, the accomplished editor of the *Methodist Quarterly Review*, as "one of the clearest and ablest expositions of the moral government of God that has ever appeared."

Bledsoe died at Alexandria, Va., on December 1, 1877.



CHAPTER CXIV

A Century of Organic Life. 1784-1884

CENTENNIAL OF THE ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH.—SUGGESTED BY THE CHURCH, SOUTH.—DR. WALDEN'S PAPER.—PRELIMINARIES.—CONFERENCE AT BALTIMORE, 1884.—IMPORTANT SUBJECTS DISCUSSED.—RESOLUTIONS ON TEMPERANCE AND DIVORCE.—A HAPPY FAMILY.—STATISTICS.

THE "Christmas Conference," held in 1784 at the Lovely Lane Chapel, Baltimore, Md., at which was organized the Methodist Episcopal Church, marked the time when American Methodists disconnected themselves from the personal government of John Wesley. During the first hundred years of the history of American Methodism there had been numerous divisions in its ranks, each attended with more or less violence of feeling, but as the years rolled by, and age and experience mellowed the spirit of the active agents in the separating movements, a disposition to minify differences and magnify points of agreement manifested itself. The approach of the one hundredth anniversary of the organization of the Methodist Episcopal Church suggested the propriety of, and afforded an opportunity for, a gathering in loving conference of the various branches of the American Methodist family.

The first suggestion to hold a conference commemorating the organic life of American Methodism came from the Methodist Episcopal Church, South. At the General Conference held at Atlanta, Ga., in 1878, a resolution offered by Thomas O. Summers and Atticus G. Haygood was adopted, declaring that the "event ought to be commemorated by all the Methodists on the continent." The bishops of the Church, South, were requested to correspond on the subject with the bishops of the Methodist Episcopal Church, the presidents of the several Canada Conferences and of all other Methodist bodies on this continent, with the request that the bishops and presidents aforesaid mature a programme for the solemn observance of the centenary of the organization of American Methodism in the city of Baltimore, Md., on December 25, 1884.

It does not appear, however, that such correspondence was had with the officials of the various Churches, the reason for such omission doubtless being the near approach and preparation for the Ecumenical Conference in London in 1881. The surest sign that the spirit of fraternity was moving in every quarter is the fact that during the Ecumenical Conference in London a paper, dated September 19, 1881, was drawn up in the handwriting of Rev. (now Bishop) J. M. Walden, of the Methodist Episcopal Church, who up to that time was ignorant of the action of the Church, South, commending to the favorable consideration of the several Churches the holding of a commemorative centennial meeting in 1884, to be composed of clerical and lay representatives from all the Methodist bodies in America. Eighty delegates put their names to this paper, all the Episcopal branches, including the Evangelical Association and the United Brethren in Christ, being represented in the list of

signatures. This paper was widely circulated by the Church press, and the suggestion therein contained met with universal favor.

A number of the signers of this paper, belonging to the Methodist Episcopal Church and living in or near New York city, met on March 22, 1882, at the Mission Rooms of the Methodist Episcopal Church. Through the agency of this meeting the cooperation of various Annual Conferences and preachers' meetings was secured, and the bishops of the Methodist Episcopal Church appointed a committee on behalf of their Church. The General Conference of the Church, South, in 1882 reaffirmed its approval of such a commemoration, and authorized the appointment of a committee on correspondence and the appointment of delegates by the bishop.

The joint committee of the representatives of the Methodist Episcopal Church and the Methodist Episcopal Church, South, met in Philadelphia on March 25, 1884, and, after accepting the invitation of the various Methodist bodies in Baltimore to hold the conference in that city, arranged a programme and appointed an executive committee to attend to further arrangements for the celebration.

At the First Methodist Episcopal Church, Baltimore (the descendant of the Lovely Lane Chapel), the delegates were received on Tuesday evening, December 8, 1884. An address of welcome was made by Bishop E. G. Andrews, to which responses were made by Rev. J. B. McFerrin, of the Methodist Episcopal Church, South, and Professor J. C. Price, of the African Methodist Episcopal Zion Church. From that hour to the last of the Conference a spirit of love and tenderness and uniform courtesy marked the proceedings. The bishops, pastors, and laymen of the two great bodies which had been apart since 1844, and between whom there had

been wide differences, communed together in public and private as if there had never been a difference.

The Centennial Conference of American Methodism as-



FIRST METHODIST EPISCOPAL CHURCH, BALTIMORE, MD.

The lineal successor of "Lovely Lane" meeting house.

sembled in the Mount Vernon Place Methodist Episcopal Church on the morning of December 10, and after preliminary business the Rev. Randolph S. Foster, bishop of the

Methodist Episcopal Church, preached the Conference sermon.

The topics selected by the committee for discussion included sketches of the Christmas Conference of 1784, the superintendency of Asbury, the relation of John Wesley to



MOUNT VERNON PLACE METHODIST EPISCOPAL CHURCH, BALTIMORE, MD.

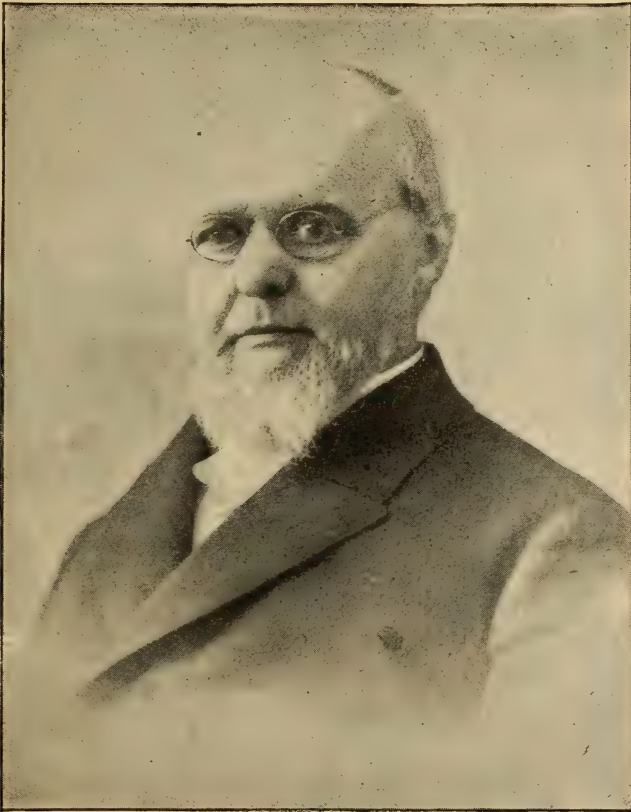
American Methodism, statistical results, membership, education and finance, causes of success, and dangers; the distinctive doctrines, the doctrinal unity, guards to purity of doctrine, the influence of Methodism on other denominations,

the value of the press to Methodism, the place and power of the lay element, and Methodism's debt to women. The evenings were taken up with platform meetings at different places in the city, where missions, education, temperance, the Sunday school, and the mission of Methodism to the extremes of society were ably discussed. The Conference Sunday was given up to union mass-meetings of Sunday school scholars in twenty-one churches, the same order of exercises being observed in each church at the same hour. It is estimated that upward of twenty-five thousand children took part in this celebration.

The Conference had no legislative authority. It was only a representative Conference, yet its published opinions on certain ethical questions and its declarations of joyful appreciation of the fraternal spirit which had pervaded the assembly, and the earnest desire for an extension of the same, have produced a rich harvest in the several Churches represented.

On the seventh day of the session Dr. J. B. McFerrin, under a suspension of the rules, presented resolutions signed by himself and nine other delegates, representatives of the Methodist Episcopal Church, South, the Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Independent Methodist Church, declaring that they believed that the Conference had strengthened the bond of brotherhood between the various branches of the Methodist family represented in the Conference, and expressing a "desire to utilize and make permanent the benefit already gained and to extend and widen its influence in the future." Declaring that they parted to return to their respective fields of work and life with "sincere and deepened affection for each other," they respectfully commended

to the bishops of the Episcopal, and the chief officers of the non-Episcopal, Methodist Churches represented in the Conference to "consider whether informal conferences between them could not be held with profit from time to time, con-



DANIEL DORCHESTER, D.D.

"The Statistician of Methodism."

cerning matters of common interest to their respective bodies." It was resolved also that "we shall be greatly pleased to see these bonds of brotherhood and fellowship increased and strengthened more and more in the future."

These resolutions, which have most favorably affected the later life of American Methodism, were adopted unanimously, the entire Conference rising and singing,

"Together let us sweetly live."

On the subject of temperance the Conference declared its belief "that Christians should totally abstain from the use of intoxicating liquors as a beverage, and that such means as commended themselves to their godly judgment should be used to secure the universal suppression of the traffic in intoxicating liquors."

It took high ground on the subject of the observance of the Lord's day. It also declared (1) that "the Lord Jesus Christ has given the only true authoritative rule by which the marriage bond may be dissolved;" (2) that "therefore our people should do all in their power to secure in the States in which they severally reside such legislation as will be in harmony with the word of the Lord on this subject."

On the subjects of popular amusements, the class meetings, religious education and women's work in the churches the action was equally emphatic and clear.

A paper prepared and read by Dr. Daniel Dorchester showed that the several Methodist bodies in the United States and Canada aggregated 27,479 traveling preachers, 34,486 local preachers, 3,774,429 full members, 189,328 probationers.

During the centennial year special offerings were made in the churches toward local and connectional interests. College endowments were increased, church debts liquidated and new memorial churches erected, while the Boards of Education were the recipients of increased collections.



CHAPTER CXV

The Women's Missionary Societies

WOMEN JOIN HANDS.—THE EARLIEST FEMALE MISSIONARY SOCIETY.—THE ORIGIN OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY.—VARIED WORK.—STATISTICAL SUMMARY.—ORIGIN OF THE WOMAN'S HOME MISSIONARY SOCIETY.—ITS OBJECT AND ITS GROWTH.—THE NEW REVELATION.

THE earliest woman's missionary society in a Christian Church was the Female Missionary Society of the Methodist Episcopal Church, organized in 1819, and intended to be an auxiliary to the work of the parent Missionary Society of the Church, organized in the same year. During its existence, which terminated in 1861, this Society paid over to the parent Society about \$20,000, and had besides done much good in providing clothing, furniture, and books for missionaries, and by corresponding with the helpers in foreign lands. Repeated narratives of the condition of women in heathendom revealed the pressing need for a systematic effort on the part of Christian women to evangelize their sisters and to educate the children in heathen lands.

Within fourteen years after the civil war all the principal Protestant denominations of America had organized women's foreign missionary societies. The Woman's Foreign Missionary Society of the Methodist Episcopal Church was or-

spiritual aid and comfort, the messengers of the cross sent out by the Woman's Foreign Missionary Society have rendered infinite help in building up the kingdom of Christ. By rescuing children, especially girls, of heathen families they have been enabled to at once save many from degradation, if not death, and raise up Christian native women to labor in the future for their sisters in darkness.



MRS. CYRUS D. FOSS.
President of the W. F. M. S.

MRS. J. T. GRACEY.
Secretary of the W. F. M. S.

During the year 1900 30 missionaries were sent to the foreign field by this Society, making a total number in the field of 195, of whom 24 are medical missionaries. There are 5,410 auxiliary societies and 139,404 members in the several Conferences. The young woman's societies number 597, with a membership of 15,090, and 641 mission bands among children with 17,271 members. During the year ending October 1, 1901, \$426,795.28 was collected. In addi-

tion to considerable miscellaneous literature the Society publishes *The Missionary Friend*, *The Children's Missionary Friend*, and *Der Frauen-Missions-Freund*.

During the civil war a woman who had discovered her talents, and was busily engaged under the auspices of the Sanitary Commission in relieving the distress incident to the



PHOTOGRAPH BY GILBERT WASHINGTON.

MRS. JOHN DAVIS.

President W. H. M. S. 1888-1893.

battle and the march, realized that she must be actively engaged henceforth in helping the needy. She was not surprised, therefore, when asked by another Christian woman, "What are you women going to do when the war is over?" The question reached many hearts. No sooner was the war ended than organizations among Christian women for consecrated toil in behalf of the poor began to spring up all over the land. The Methodist women, who had not been

inactive during the war, were not slow now to see the need of immediate action. During the meeting of the Woman's Foreign Missionary Society at Chicago in 1872 some of the ladies called attention to the importance and necessity of work among the freedmen. A year later the Rev. Dr. R. S. Rust, of the Freedmen's Aid Society, urged the propriety of dropping the word "Foreign" from the name of the Society. Bishop Wiley made a similar appeal in New England, and at the Executive Committee meeting in Baltimore, in 1875, the subject was discussed and a notice was given of an

amendment to the constitution by which the Society might take up the home work in addition to the foreign. This suggestion being subsequently abandoned, it was determined that women be elected as members of the Board of Managers of the Freedmen's Aid Society and be employed as collectors of funds for this Society which might be used in work suggested and controlled by women. This proposition was not



ENGRAVED BY C. BURT.

MRS. LUCY WEBB HAYES.

President W. H. M. S. 1880-1888.

MRS. ELIZABETH L. RUST.

Cor. Sec. W. H. M. S. 1880-1899.

deemed feasible. But the Woman's Home Missionary Society was organized in Cincinnati on July 6, 1880. Its object was declared to be "to enlist and organize the efforts of Christian women to cooperate with the other societies and agencies of the Church in behalf of women and children in our country who are in need of Christian help."

Its field has been wide. In the West, where "there are

multitudes of ignorant and degraded women in cabins, and wigwams, and adobe houses, and Mormon harems, and huts of frontiersmen, and Chinese quarters," they have wrought with amazing success. In the South their teachers have gathered the women and children into industrial schools, missionaries have visited from house to house, orphanages, hospitals and retreats have been built. Thus in every

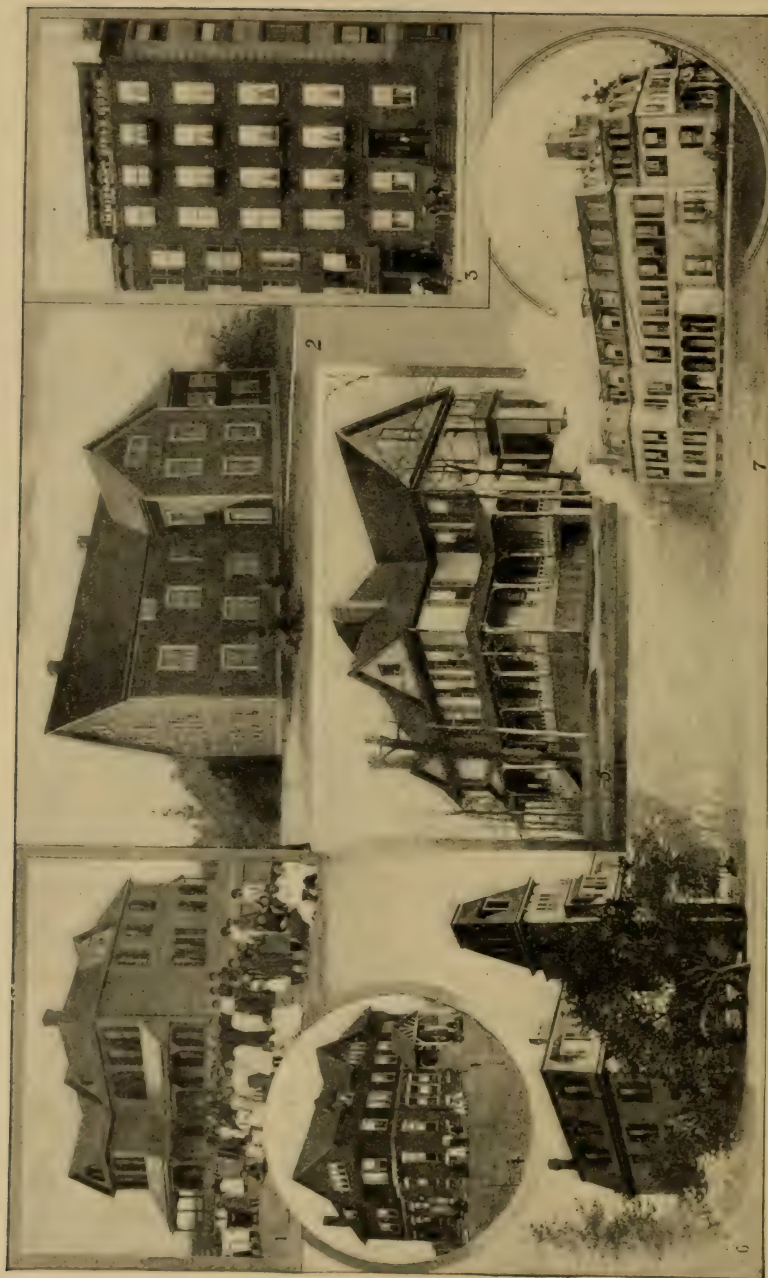


PHOTOGRAPH BY DANA, N. Y.

MRS. CLINTON B. FISK.
President W. H. M. S.

MRS. DELIA LATHROP WILLIAMS.
Cor. Sec. W. H. M. S.

possible way the physical and spiritual wants of the poor and outcast have been relieved. The neglected parts of our large cities have been blessed by the sanctified energy and love of the agents of this Society. It has fulfilled to a magnificent extent its object and has cooperated with all the other benevolent societies of the Church in this country, and many orphanages, hospitals, deaconess homes and train-



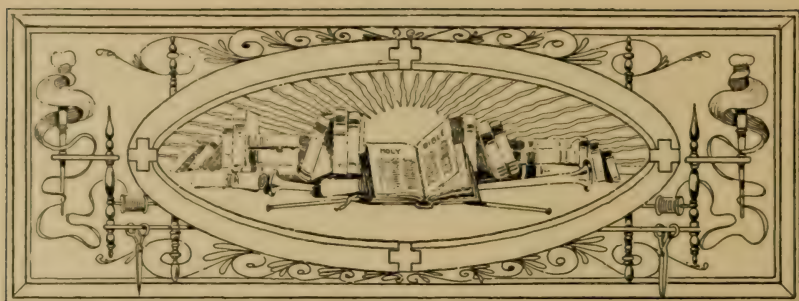
REPRESENTATIVE INSTITUTIONS OF THE WOMAN'S HOME MISSIONARY SOCIETY.

1. Harwood Industrial Home and School (for Spanish-American girls), Albuquerque, N. Mex.
2. Jesse Lee Industrial Home and School (for Indians, etc.), Ounalaska.
3. Immigrant Girls' Home, New York City.
4. Mothers' Jewels Home (for orphans of both sexes), York, Neb.
5. Thayer Industrial Home (for colored girls), Atlanta, Ga.
6. Ritter Industrial Home (for white girls), Athens, Tenn.
7. Watts De Peyster Industrial Home and School (for homeless girls), Tivoli, N. Y.

ing schools, which are dispensing charity to multitudes, with continually growing resources and facilities, are the result of its work.

The present value of the Society's buildings is \$751,596. For the twenty years of its existence its total receipts have been \$2,782,773. The Society's monthly paper, *Woman's Home Missions*, has a circulation of 17,000, while the *Children's Home Missions* has a circulation of 13,500.

In the operation of these two societies the Methodist women have displayed their talent for organization and management. Inspired by a strong purpose to glorify God and advance humanity they have gone forth in the name of Jesus, verifying the opinion expressed by Bishop Wiley that "a new revelation has dawned upon the women of Christendom in opening to them the domain of making the world better and happier."



CHAPTER CXVI

The Deaconess Movement

MANIFOLD ACTIVITIES.—TRAINING SCHOOLS.

IN 1885 a Training School for City, Home, and Foreign Missions was founded in Chicago. Since that time there have been founded in various sections of the country numerous other training schools, under the auspices of the Methodist Episcopal Church, in which six hundred young women are now being fitted for Christian work in the home and foreign fields, either as missionaries, deaconesses, or nurses.

Out of the Training School has grown the Deaconess Movement. In June, 1887, at the close of the Chicago Training School year's work, a few of the young women banded themselves together for special and systematic work, during the vacation, under the direction of the superintendent and principal of the school, Mrs. Lucy Rider Meyer. They lived in the school building until the resumption of the school session crowded them out. Having been encouraged by three months of success they determined to continue together and sought a home elsewhere. The number of workers gradually increased and the movement began to attract the attention of the Church at large.

Soon after the opening of the home the Rock River Conference approved its establishment and sent a memorial to the General Conference of 1888 recommending and asking



FROM A PHOTOGRAPH BY GIBSON.

MRS. LUCY RIDER MEYER.

for the establishment of the order of deaconesses as a part of the work of the Church.

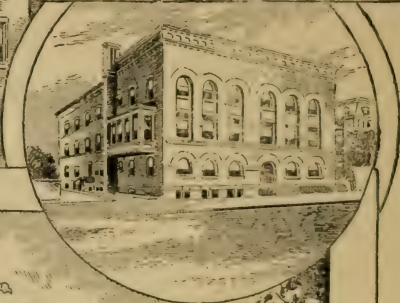
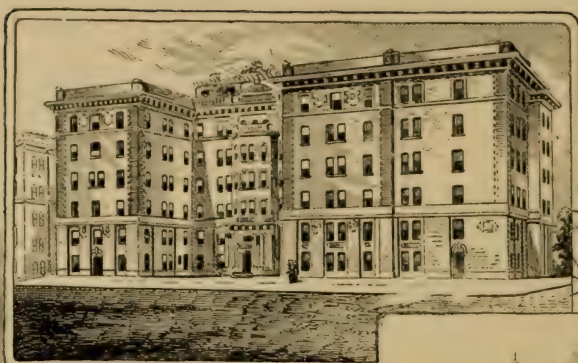
This memorial was unexpectedly reinforced by a memorial

from the Bengal Annual Conference, through Rev. J. M. Thoburn, asking for deaconesses "who should have authority to administer the sacraments to the converted inmates of the zenanas."

The memorials excited much interest. The General Conference recognized the hand of God in opening this avenue of usefulness for Christian women. Although it did not go so far as to accede to the request of the Bengal Conference it did recognize and adopt the order of deaconesses, and added a new section to the Discipline providing for the extension of the movement under the direction of legally constituted authorities. A form for the consecration of deaconesses has been added to the ritual of the Church, thus solemnizing the setting apart of young women who have passed a satisfactory examination in the prescribed course of study, have continued two full years in probationary work, and have been duly recommended as proper persons to become deaconesses.

After receiving the indorsement of the General Conference the Deaconess Movement made rapid advance. In December, 1888, the Elizabeth Gamble Deaconess Home was opened at Cincinnati through the generosity of Mr. James M. Gamble and family, who desired thus to perpetuate the memory of the wife and mother. Miss Isabella Thoburn was called to be superintendent of this work. The institution now includes four private houses and many features not at first contemplated.

The New York Home was opened in May, 1889. In the same year similar homes were opened in Minneapolis, Boston, and Detroit; others have since been established. In order to excite interest in the work a National Deaconess Training Conference was held in Chicago in 1888, and another, in 1889, at Ocean Grove. Annually since the latter



Wesley Hospital, Chicago. Christ's Hospital, Cincinnati.
 Seattle General Hospital, under Deaconess Management. Sibley Hospital, Washington.
 Asbury Hospital, Minneapolis, Minn.

date a Conference has been held at Ocean Grove. In this way uniformity of organization, terms of admission, training, cost and support has been secured.

Deaconess homes have been established in foreign mission fields, mainly through the influence of Bishop Thoburn, at Calcutta, Darchula, Lucknow, Madras, Muttra, Singapore,



A DEACONESS HOUSEHOLD.

A group of nurses and deaconesses from the Omaha Home and Hospital.

Pithoragarh and Puna, in India and Malaysia; in Europe, under the Bethanien Verein, at Frankfurt, Hamburg, Lausanne, Neuenheim, St. Gall and Zurich; also at Chungking, China, and Cape Palmas, Africa.

The total number of deaconesses and probationers in these

homes is over one thousand, and the prospect is that this number will be increased as the importance of the work is understood by the Church and provision made for the training and support of women who consecrate themselves to systematic and intelligent Christian service. The value of the property occupied and used by the deaconess work now amounts to over \$2,000,000.

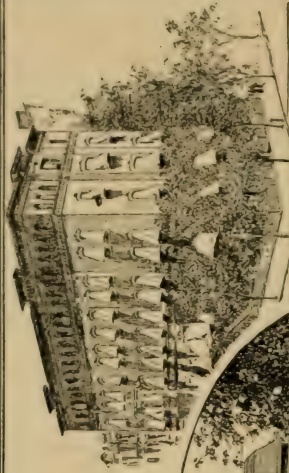
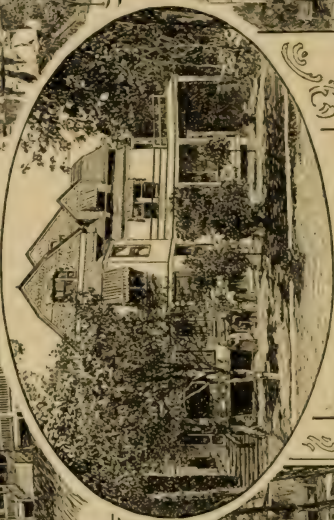
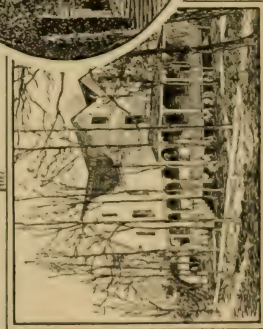
The philanthropic work done by the deaconesses is varied. For example: House-to-house visitation, usually under the oversight of a pastor; nursing, nearly always among the sick-poor, with accompanying gifts of medicine, food and clothes when necessary; industrial education among poor children in kitchen gardens, kindergartens and sewing schools; jail and police station work; work in orphanages, as at St. Christopher's Home, in New York, and the Deaconess Orphanage near Chicago; and evangelistic and Bible teaching.

In the foreign mission fields the deaconess is a very efficient adjunct to the work of evangelization. In Germany most of the deaconesses are nurses, and their service approaches very closely the labors of the pastor. In India the deaconess is welcomed and is remarkably efficient in the zenanas, whither she "carries cheer and comfort by her experimental knowledge of the Gospel."

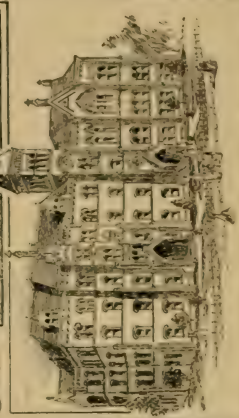
The Deaconess Advocate, with Mrs. Lucy Rider Meyer as editor, has reached a circulation of 24,000 copies monthly. It disseminates intelligence of the progress and importance of the work and excites interest in its extension. The deaconesses themselves in 1895 formed an organization, called "The Methodist Episcopal Deaconess Society," in order to hold property and provide means "by which deaconesses can be cared for in time of sickness or old age." The organization has amply met the hopes of its founders.



Lucy Webb Hayes Training School.
Mary M. Hobbs Cottage, Lake Bluff, Ill.
Chicago Training School.



New York Deaconess Home and Training School.
Bancroft Rest Home, Ocean Grove, N. J.
Wesley Avenue Deaconess Home, Cincinnati.



Agard Rest Home.
Deaconess Home, Philadelphia.

The legislation of the General Conference of 1900 contributed essentially to the unification of the deaconess work. The Board of Bishops was constituted a "General Deaconess Board," having supervision of the deaconess work throughout the Church. So rapid has been the growth of the movement, and so thoroughly has it identified itself with all the evangelistic and benevolent work of the Church, that the Church is fully impressed with its providential origin and its right to be promoted in every part of the world.



CHAPTER CXVII

For a United Methodism

AN UNHAPPY SEPARATION.—SPECIFIC EFFORTS FOR REUNION.—OBSTACLES.—BETTER UNDERSTANDING.—THE TREND TOWARD UNION.—VANISHING DIFFICULTIES.—PUBLISHED OPINIONS.—FOSTER.—MERRILL.—HARRISON.—CURRY.—MENDENHALL.—EPWORTH LEAGUE.—AMERICAN UNIVERSITY.

THE relations between the Methodist Episcopal Church and the various smaller branches of the Methodist family have not attracted so much public attention as that between the Methodist Episcopal Church and the Methodist Episcopal Church, South. Numerically they two comprise the great body of the membership of the Methodist household in the United States. They cover the entire national territory; their polity, their interests and their methods are practically identical, while their doctrines are entirely so.

Ineffectual attempts have been made to effect the reunion of the two Churches. In May, 1869, Bishops Janes and Simpson visited the bishops of the Methodist Episcopal Church, South, at their annual meeting in St. Louis. The two bishops "brought, officially, a letter of recent date from their

colleagues," with authority to confer "as to the propriety, practicability and methods of reunion."

The Southern bishops in reply "reminded the brethren that fraternal feelings and relations must, in the nature of the case, be established before any question of reunion can be entertained. 'Heart division must be cured before corporate division can be healed.'" They furthermore declared: "Slavery was not, in any proper sense, the cause, but the occasion only, of that separation, the necessity of which we regretted as much as you." They alleged that constitutional questions were involved touching the "powers and prerogatives of the General Conference." The correspondence was published, and good resulted therefrom. As Bishop McTyeire has said, "It was something for brethren estranged to meet and to speak so candidly."

In May, 1870, Bishop Janes and the Rev. Dr. W. L. Harris appeared at the General Conference of the Methodist Episcopal Church, South, in session at Memphis, Tenn., representing a commission appointed by the General Conference of the Methodist Episcopal Church "to treat with a similar commission from any other Methodist Church on the subject of union." The General Conference of the Methodist Episcopal Church, South, by a unanimous vote declared: "It is the judgment of this Conference that the true interests of the Church of Christ require and demand the maintenance of our separate and distinct organization." At the same time there was expressed the "desire that the day may soon come when proper Christian sentiments and fraternal relations between the two great branches of Northern and Southern Methodism shall be permanently established." These propositions looking toward organic union, while they failed, led to a clearer understanding of the situation and have resulted in the

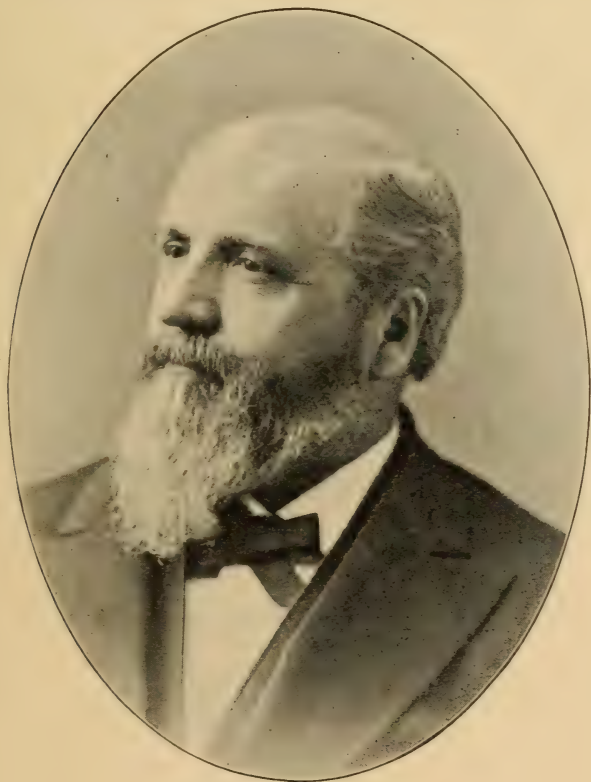
removal of some of the harassing difficulties, bringing about relations of amity which are constantly growing stronger.

During the past twenty years there has been a more genial intercourse between the various sections of the country. The rich yet hitherto undeveloped natural resources of the South have attracted northern capital and mechanism for their development, while the genius and fervor of the South have contributed not a little to the development of the northern cities. Railroads and steamboat lines with extreme northern and southern cities as their termini have been efficient agents in bringing the best thought and activity of both sections into free and enjoyable interchange. Southern resorts in the winter and northern in summer are patronized by people born and bred under different skies and with dissimilar opinions and traditions. The result of this commercial and social intercourse is a recognition of interdependence and of mutual interests such as never before existed in the history of the United States. Almost imperceptibly a kindlier feeling has come into the Churches.

In the meetings of the Joint Committee, then at the Ecumenical Conference at London, in 1881, at the Baltimore Centennial, in 1884, and again at the Second Ecumenical, at Washington, in 1891, bishops, ministers and laymen of the North and South came together at the Lord's table, participated in the discussion of all topics, and found out how much they had in common. The world has wondered that they were satisfied to be severed. They have themselves wondered still more that they are severed, and they are not satisfied.

When at the Second Ecumenical Conference it was announced that there had been brought about a union of all the Methodisms in Canada there was universal applause. When

the delegates from the British Methodist Churches expressed a willingness to treat for union, and when it was announced that the delegates of the colored Methodist Churches would confer together about similar union among themselves, with a few exceptions, the leaders of the Methodist Episcopal



GEN. CLINTON B. FISK.

A leading member of the Cape May Commission.

Church and the Methodist Episcopal Church, South, were silent. It would not be historically true to say that the desire for organic union of these two Methodisms is universal. That out of the fraternal intercourse between them there has

grown a strong desire, on the part of a large proportion of the ministers and laymen, both North and South, for such reunion we believe to be a fact.

The question has been ably discussed by ministers and laymen on both sides. Bishop R. S. Foster, of the Methodist Episcopal Church, in 1892 published a book, entitled *Union of Episcopal Methodisms*, in which he discussed the question from the standpoint of duty. "Ought there to be two Episcopal Methodisms?" was the question to be answered. His was a negative answer. If, therefore, there ought to be only one, every difficulty should be banished. The principles laid down by him are briefly as follows:

1. The first thing needed is, we must reach the firm conviction that the thing is right; that it ought to be.
2. We must determine that what ought to be not only can be but shall be.
3. We must not allow mere prejudices or preferences to stand in the way of manifest duty, but be willing to surrender these for the accomplishment of the greater good.
4. We must avoid pressing unreasonable demands as conditions of the union.
5. We must set about the work with cordial respect for and mutual confidence in each other.
6. We must proceed with a cheerful faith that what ought to be can and will be.
7. We must constantly keep a single eye to the glory of God, and in the whole proceeding seek his guidance and help.

Bishop S. M. Merrill, of the Methodist Episcopal Church, in the same year published a book entitled *The Organic Union of American Methodism*. He reviews the history of the separation and of the growth of fraternal relations during recent years, acknowledges that formal proposals for organic

union should proceed from the Methodist Episcopal Church, and then answers objections to reunion and shows how to remove the hindrances.

The Rev. Dr. W. P. Harrison, Book Editor of the Methodist Episcopal Church, South, in his book, published in 1892, and entitled *Methodist Union, Threatened in 1844 and Formally Dissolved in 1848*, discussed the question from a very different point of view, and arrived at opposite conclusions. He opposed the organic union of the two Methodisms for the following reasons:

1. Organic union would form too large a Church. It might be used as a political force. It was admitted that this objection was not very strong.

2. Representation in the General Conference would be almost impossible.

3. There seems to be a constitutional infirmity somewhere that renders it impossible for the two sections to view the same facts in the same way.

4. The Church, South, is nearly as unanimous as it was in 1844. "We are content to allow the experiment of disintegration and absorption to go on as it has been begun, feeling confident of the future as we have been gratefully satisfied with the past."

5. We are ready for the closest relations involved in any federal system that does not interfere with the jurisdiction of our General Conference.

6. The writer prefers four grand divisions of Episcopal Methodists, with an Advisory Council representing all four.

7. Approving an arrangement for the transfer of ministers from one Church to the other.

8. For the present at least "the interests and welfare of our Southern Methodism imperatively demand the jurisdic-

tional independence of the Methodist Episcopal Church, South."

His "more excellent way," outlined in the last pages of his book, proposes an Eastern, a Western and a Southern Church, with "a nexus of a Methodist Church Council."

The Methodist Review of the Methodist Episcopal Church has not been uniform in its attitude toward organic union. Dr. Curry in 1886 expressed the opinion that "the influences that precipitated the separation still live, and operate to make its continuance a necessity." Dr. Mendenhall, on the other hand, writing two years later, said that he hoped to see "an organic structure of Church-hood that shall stand as the monument of good will and peace on earth to the end of time."

At the International Epworth League Conventions nothing calls forth such applause as an expressed wish for, or a prophecy of, organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South. When, at Chattanooga, in 1895, the Rev. Dr. John Potts of Canada facetiously congratulated the two Churches that they were engaged in a sweet courtship, offered to officiate at the ceremony of marriage without a fee, and said, "If you were not so near akin I would publish the banns at once," the immense audience of ten thousand young people sent up such a shout as had not hitherto been heard in that Convention. It was easy to see where the Epworth League sympathies lay.

The Commissions on Federation appointed by the General Conferences of the two Episcopal Methodisms met in joint session in Washington, D. C., January 7 and 8, 1898, and after a very harmonious discussion of the momentous and delicate questions, agreed on the following joint report:

1. That the General Conferences of the two Churches be recommended to order the preparation of a common cate-

chism, hymn book, and order of public worship for both Churches.

2. While recognizing the value and growth of the Epworth Leagues of the respective Churches, and rejoicing in the spirit of fraternity manifested in their biennial International Conferences, yet the attention of the respective General Conferences is called to the International Epworth League Convention, in the absence of any legal provision for it, and we suggest to the General Conferences the propriety of recognizing and regulating it by legal provisions.

3. That the General Conferences of the respective Churches be recommended to adopt measures for the joint administration of their publishing interests in China and Japan.

4. That while appreciating fully the Christian comity prevailing among our missions in foreign lands, and having given careful consideration to the principle and desirability of cooperative administration as a means for lessening the expenditure of funds in the prosecution of the work, the Commission, without attempting to formulate any plan for such cooperation, commends the subject to the consideration of the two General Conferences.

5. It was further agreed, for the prevention of hurtful competition, that in places where either Church is established and supplying the needs of the people, new work shall not be organized by the other Church without the consent of the bishop having jurisdiction.

6. In view of the many efforts made to give a purely secular direction to all forms of education, we are convinced that the time has arrived when greater attention should be given to higher education under Christian auspices than ever before, and when the Church should feel its full responsi-

bility for the wise and safe training of all its young people. We are approaching the close of the nineteenth century, and believe that our members should give some tangible expression of our gratitude to our heavenly Father for the manifold blessings which have marked our progress.

Resolved, 1. This expression should take such practical form as will increase the efficiency of our higher institutions of learning.

2. That the years 1900 and 1901 should be the period for the presentation of the subject of higher education to all our people and of their gifts to the cause.

3. That it is the imperative duty of the Protestant Church to provide in the city of Washington a university—Christian, catholic, tolerant, and American—having for its sole aim post-graduate and professional study and original research, and that the American University is worthy of the confidence and benefactions of the people in all our churches. We therefore recommend that the claims of this institution be commended to both Churches for special contributions during the closing year of the present and the opening years of the coming century.



CHAPTER CXVIII

Care of the Sick

A GROWING LIST OF HOSPITALS.—METHODIST EPISCOPAL, IN BROOKLYN.—PORTLAND, ORE.—CHRIST'S, IN CINCINNATI.—WESLEY, IN CHICAGO.—OMAHA, NEB.—PHILADELPHIA.—DR. SCOTT STEWART.—BETHANY, IN KANSAS CITY, KAN.—ASBURY, IN MINNEAPOLIS.—SIBLEY, IN WASHINGTON, D. C.—NEW ENGLAND, IN BOSTON.—DEPEYSTER SANITARIUM.

IN 1887 Mr. George I. Seney, a member of the Methodist Episcopal Church, donated a block of land and upward of \$200,000 toward the erection of a hospital. His entire gifts aggregated \$410,000.

The hospital stands on Prospect Heights, Brooklyn, N. Y. The six buildings already erected are located on a site bounded by two streets and two avenues which contains about three and one fifth acres of land. It is one mile from New York Bay and in the neighborhood of Prospect Park, whose 600 acres of lawns, lakes and forests provide ventilation for the hospital and pleasure ground for convalescents.

When the nine buildings provided for in the original plan of the architect are finished the hospital will be one of the most superbly equipped on the continent. It will contain 300 beds and be prepared to care for nearly 5,000 patients annually.

It was opened on December 15, 1887, beginning with 50 beds and with nurses hired by the month. It now has 111 beds in use. A training school for nurses, organized on April 1, 1888, and from which 72 nurses have already graduated, provides skilled nurses sufficient for all the work of the hospital. In 1889 a free dispensary was organized for the treatment of poor out-patients, but after several months of very



FROM A PHOTOGRAPH.

THE METHODIST EPISCOPAL HOSPITAL, BROOKLYN, N. Y.

Founded by George I. Seney.

successful service it was discontinued for want of room. It had, however, proved to be such a necessity to the poor people, who clamored for its reopening, that finally, in 1894, a number of rooms hitherto unfurnished were fitted up and the work was resumed in November, 1895. About 7,000 visits are made every year by the sick poor to these rooms, where gratuitous treatment is furnished them.

The present value of the property is about \$800,000. The endowment is \$220,000, which represents 37 beds endowed

in perpetuity by the Florence Nightingale societies and other patrons. Three cribs for children are endowed by two of the Florence Nightingale societies. There are altogether 78 free beds. The sum of \$37,000 was added to the endowment in 1896.

Delicate experiments have been made here with the Roentgen rays, greatly assisting the surgeon and relieving the patient. It is recorded that the first instance of a bullet in the human skull being photographed occurred in this hospital.

In the same year with the founding of the Methodist Episcopal Hospital in Brooklyn a similar institution was established in Portland, Ore. It is conducted in connection with the deaconess home. As soon as it was incorporated a house was rented and patients received. The hospital has five acres of ground, which promises extensive enlargement in the future. The assets of the hospital are reported to be \$120,000, its building and furniture being valued at \$75,000.

The next hospital to be opened was Christ's Hospital, situated on Mount Auburn, Cincinnati; removed thither in 1893 from Cincinnati proper. It is the gift of the Gamble family, and the property is valued at \$140,000. It is associated with the Elizabeth Gamble Deaconess Home, and the nurses are all deaconesses trained to the work. There are beds for 80 patients. During the fiscal year ending July, 1901, 641 patients were cared for in this hospital.

The managers thankfully declare that the hospital "never was in better condition, or better served, or rendering better service to the afflicted." This hospital and the orphanage at Berea, O., are the only great charities conducted by Methodists in the three States of Ohio, Indiana and Kentucky.

Wesley Hospital, in Chicago, Ill., was opened in 1889, and has made steady progress from the time it was opened.

During the year ending January 1, 1902, 362 patients were treated. In 1893 a training school for nurses was organized in connection with the hospital, and in 1901 a new building was opened, capable of accommodating 200 patients.

It is worthy of special note that in a number of places the hospital has been the direct providential outcome of the deaconess movement, as the latter was the outcome of the training school originated by the Woman's Home Missionary Society. In visiting the sick poor of the cities these women found many who needed pure air, a clean bed and careful nursing quite as much as medical attention. With the



FROM A PHOTOGRAPH.

METHODIST EPISCOPAL HOSPITAL, PHILADELPHIA.

thought that many lives might be saved if the sick could be taken to a pleasant home a plan was adopted for such a resort, or hospital. In this way quite a number of the hospitals of the Methodist Episcopal Church began. Such was the case at Omaha, Neb. The hospital was opened on May 28, 1891, under the auspices of the deaconesses who comprised

the staff of nurses. During the year 1900-01, 898 patients were treated, nearly one third of them without charge.

The Philadelphia Hospital was founded by the liberal bequest of Dr. Scott Stewart, who died on June 27, 1881. The hospital was opened on April 22, 1892, "for the treatment of accidents, acute and subacute diseases, and curable chronic diseases." Its land embraces five acres. Six beautiful buildings, with ample hospital provisions, have been erected and are in present use. The value of the property, including endowments, is \$600,000. In 1896 extensive and valuable improvements were made. There is a staff of 25 experienced physicians, surgeons and specialists, and a large corps of nurses. During the year ending October 1, 1901, 769 cases were treated. Eighty-seven per cent of the house patients received their board and treatment free. All of the patients do not come from the city or vicinity of Philadelphia, nor does its entire patronage come from the Philadelphia Conference territory, but twenty to twenty-five per cent are from neighboring Conference territory which has from time to time received benefit from the hospital.

Another hospital, the outgrowth of the deaconess movement, was chartered in Kansas City, Kan., in May, 1892. It is known as Bethany Deaconess Charity Hospital. While it is under the control and care of the Methodist deaconesses it is patronized by various religious denominations of Kansas City.

The hospital work was begun in a hired building with one trained nurse and a matron, but two years after the inception of the enterprise a more suitable building was purchased. It has room for 75, and the greater number are charity patients. A Nurse Training School is connected with the hospital. A monthly paper called The Bethany

Visitor, published by the institution, has a circulation of 2,000 copies.

In Minneapolis the Rebecca M. Harrison Deaconess Home was incorporated on August 14, 1891. In a few months it was found that a hospital was a necessity, and on September 1, 1892, the Asbury Hospital was opened. The buildings and grounds of the Minnesota Hospital College were purchased for the hospital and deaconess home. The property with the furnishings is valued at \$82,000. There is a capacity for 53 beds. There is also a free dispensary connected with the hospital. During the year ending January 1, 1900, 2,396 cases were treated free of charge. An ambulance, always ready to convey the wounded and sick to a place of refuge and medical treatment, during the year responded to 570 calls. Of the deaconesses in charge of the hospital 18 are trained nurses; these with 46 physicians and surgeons comprise the hospital staff.

In the city of Washington, D. C., there was opened for the reception of patients on March 25, 1895, the Sibley Memorial Hospital, erected through the generosity of Mr. William J. Sibley. It is owned by the Woman's Home Missionary Society, and is connected with the Lucy Webb Hayes National Training School and Deaconess Home. It was furnished by the friends and auxiliaries of the Woman's Home Missionary Society. It contains 73 beds, many of them free, and provides training for nurse deaconesses.

One of the last to be established, and yet one of the most efficient, is the New England Deaconess Hospital, situated at Boston, Mass. It was opened and dedicated on February 5, 1896, in a house adjoining the Deaconess Home and Training School. All three institutions are under one management. The two houses are valued at \$22,000. As

in other cities, this hospital grew out of the demands of the deaconess work. It is organized on the peculiar basis of having no staff of physicians, allowing "any physician of good and regular standing to bring his or her patient to the hospital for board and nursing, and attend them as in their own homes." The plan has proved very satisfactory. During the past year 203 patients were treated.

The De Peyster Sanitarium for Consumptives, located at Millbrook, Dutchess County, N. Y., seventy-five miles from New York city, on a hill eleven hundred feet above sea level, erected in the midst of a pine grove, in memory of the donor's daughter, who died of consumption, is the latest of the institutions opened by Methodism for the sick and suffering. It was donated to the American University, whose trustees have leased it to the Methodist Episcopal Deaconess Society, and "the sanitarium will be under the immediate care of deaconesses." "A physician, who is a specialist, will also be associated with them, and it is planned that in time to come there may be here an investigating station of The American University." It has recently been opened to consumptive children.



CHAPTER CXIX

Princes of Pulpit and Platform

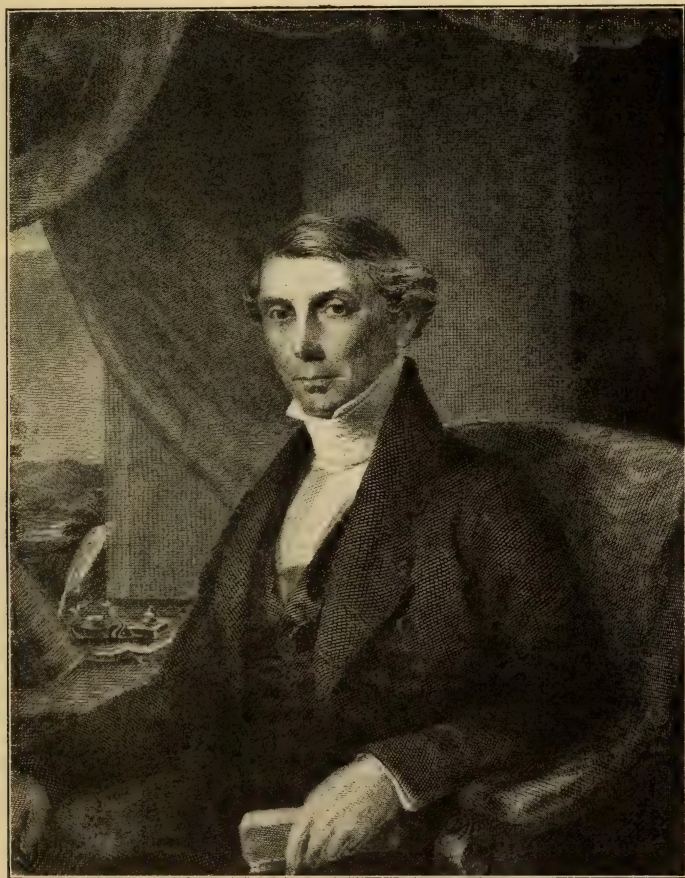
DURBIN,—SIMPSON,—EDDY,—DASHIELL.

METHODISM honors not only those who laid the foundations but also those who builded thereon. Her princes of eloquence and activity deserve our remembrance and the recital of their deeds. From the shelves of Methodist biography we have selected a few illustrious examples of zeal, piety and achievement.

John Price Durbin was born in Kentucky in the year 1800. His early life was spent on a farm, and his education was meager. At fourteen he was a cabinetmaker's apprentice. Four years later he was licensed to preach and became a "circuit rider ;" commenced the study of Latin at twenty-one, then Greek. While an itinerant he entered college and graduated at twenty-five, receiving as a special mark of distinction the master's degree. Truly has it been said, "In seven years John Price Durbin was made," as a preacher, an orator and a scholar. At his graduation he was appointed professor of languages in Augusta College. At thirty-one he was appointed professor of natural science in Wesleyan University at Middletown, Conn., and elected Chaplain of



the United States Senate; at thirty-two he was editor of *The Christian Advocate and Journal*; at thirty-four he was President of Dickinson College. After travel in Europe and the



FROM THE ENGRAVING BY R. W. DODSON.

JOHN P. DURBIN, D.D.

East he became, at forty-five, a pastor in Philadelphia, and at fifty Secretary of the Missionary Society, in which office he remained until 1872, when he resigned on account of bodily infirmities.

Durbin was preeminent as a scholar, editor and orator. His personal appearance was not particularly attractive. In stature he was below the average height, his limbs were not well proportioned, his features were inexpressive in repose. If, as a rule, an orator should be large in stature then Durbin was an exception.

He was magnetic. Notwithstanding all his physical shortcomings, so great were his natural intellectual powers, so deep and broad his scholarship and so wide his knowledge of men and things, that he never failed to attract and hold the attention of an audience and sway them with his thought. American Methodism owes Durbin a great debt which it can pay only by holding him up for the emulation of her youth.

Thomas Mears Eddy, born in Newtown, Hamilton County, O., enjoyed the privilege of being the son of a Methodist itinerant. His early training led him to think soberly of holy things, while association with ministers and his habitual attendance on religious services and Conference sessions impressed him with the exalted character of the ministerial office. In his eleventh year he joined the Church, but did not know the experience of saving grace until he was seventeen years old, when he at once realized his call to preach. He attended a classical school at Greensburg, Ind., for two years, distinguishing himself as a debater and public speaker. Enthusiastic on the subject of temperance, although only nineteen years old, he went about lecturing, gaining for himself the sobriquet of "little boy lecturer." He was licensed to exhort September 8, 1842, and nine days afterward licensed to preach and recommended to the Indiana Annual Conference.

As a child he was physically slender and feeble, of a nervous

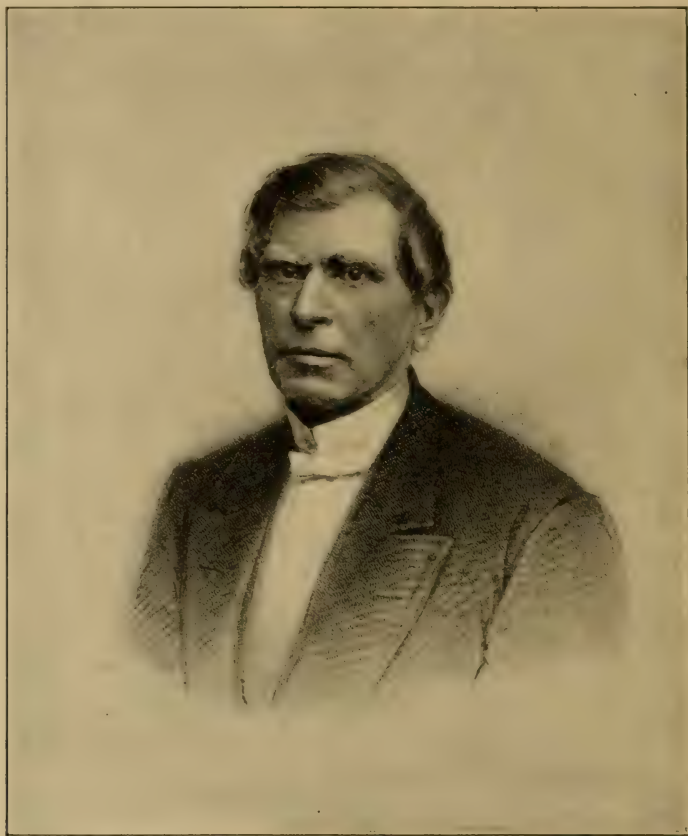
organism, and always appeared to be younger than he was. The spirit of manliness, which in early life made him fearless and "ready to espouse the cause of his older, stronger and quieter brother" and "the chivalrous protector of younger children," evinced itself in later years in bearing hardships on rough circuits and enduring physical weariness and heavy burdens in the pastorate and other important official stations. In 1855 he was made presiding elder, and in 1856 elected editor of the *Northwestern Christian Advocate*. At that time it was said of him, "His pen is as sharp as a steel blade, and from its fearlessness we judge it is taken from an eagle's wing." In 1869 he reentered the pastorate, and distinguished himself at Baltimore and Washington by his superior eloquence and courtly manners. In 1872 he was elected Corresponding Secretary of the Missionary Society, which office he held when, on October 7, 1874, he died.

As a pulpit and platform orator he had a national reputation. The secret of his power lay in his large faith in the verities of the Gospel. He was an expounder of the peculiar tenets of Methodism. His earnest soul, his nervous energy, his delicate appreciation of the operations of the human mind and his remarkable adaptability to social changes he consecrated to the work of soul saving. His eloquence was that of an earnest soul baptized with Holy Ghost fire. He was happiest when in the straw at camp meeting pointing a weeping sinner to Jesus and hearing the shouts of the newly redeemed souls.

And what shall be said of Matthew Simpson? The whole English-speaking Church has already crowned him princeps among pulpit orators. His career emphasizes the possibility of success and preeminence despite disadvantages of health and voice. Simpson succeeded in doing his best for God

and humanity, and the world stood still and wondered at the fiery eloquence of a soul burning with zeal.

He was born in Ohio in 1811. His early educational opportunities were fair. He was a born teacher, hence early



AFTER THE ENGRAVING BY H. C. BALDING.

MATTHEW SIMPSON, D.D.

Consecrated bishop 1852; died 1884.

found himself in the position of pedagogue. He studied and practiced medicine, but soon feeling that God wanted him to preach he entered the Pittsburg Conference of the Methodist

Episcopal Church. Then he became a teacher again, the professor of natural science at Allegheny College, Pa., and in 1839 the President of Asbury (now De Pauw) University in Indiana. Nine years thereafter he became editor of the Western Christian Advocate, and from the editorial desk he was in 1852 called to be a bishop. In each position he was a success. As bishop he became distinguished for his breadth of thought, gentleness yet firmness of administration and tender consideration of the needs of the humblest. Yet as a preacher he is best known. His was natural, if not supernatural, eloquence; not studied, mechanical oratory. As in the case of Durbin, and even to a greater degree, Simpson's supremacy in the pulpit set aside every rule of the critics. Tall he was, but angular, stoop-shouldered and apparently weak. His voice, which in early years was so poor that he despaired of being a preacher, never was as melodious or strong as the critics deemed an orator's voice should be. He set at naught the critics at every point, and proved that there is a divine eloquence, a supernatural oratory. To Matthew Simpson in his study and closet, studying to know the mind of God, the all-wise Searcher of men's hearts revealed himself and gave a commission to communicate and withhold not the heavenly vision. Matthew Simpson spoke for God. God spoke to the people through Simpson. The people felt it. They were awed, their consciences were stirred, their emotions overwhelmed, their wills subdued.

He was a wise counselor in State and Church, honored alike by national and ecclesiastical leaders; a brave advocate and defender of truth and righteousness; a farseeing and careful legislator; a firm yet considerate executive; a builder, not an anarchist; an artist, not an iconoclast; a statesman, not a Communist; a leader in thought and action, not

a cowardly timeserver; a Christian in head and heart; a temple inhabited by the Holy Ghost; a rock, a sword, a flame, a victorious banner.

Robert Lawrenson Dashiell was born on the Eastern Shore of Maryland June 25, 1825. His paternal and maternal ancestors for two hundred years had been distinguished for their religious devotion. Two thirds of the wardens and vestrymen of Green Hill Church, Stepney Parish, built in 1733, but now a moldering ruin on the bank of the Wicomico, were named Dashiell. His mother's family were the first Methodists in Somerset County.

As a boy "Larry" was full of fun, amiable, handsome, winsome; never lagging behind in play or adventure, yet innocent of harmful mischief. Strong and vigorous, he escaped the harassments with which others of more delicate frames had to battle. He early developed a passion for public speaking, which he exercised in the political arena. His brother John's graduation from college inspired him with a longing for mental furnishing and culture, and under this brother's care and tuition he was prepared for college. Meanwhile he had become converted, and when, in 1843, he entered the sophomore class at Dickinson it was with a zeal for Christ which subjugated every literary passion and physical energy. Dr. Durbin was then President of Dickinson, and influenced decisively Dashiell's literary and religious career.

Robert Dashiell was graduated in 1845 with the highest honor and went forth to the activities and responsibilities of life with a strong body, a well-furnished trained mind, a soul divinely renewed, a will with a holy trend, a genial disposition and a large ambition limited only by the law of righteousness.

When Dr. Emory (afterward bishop) bade Dashiell fare-

well he said: "Robert, I am not a judge of duty for others, but my impression is that God has work for you in his Church. If you hear a voice calling you to preach, beware of disobeying."

He reengaged in teaching, purposing to go into law and politics. Emory's words dwelt in his heart. At last he heard the voice unmistakably calling him. He obeyed. In the year 1848 he entered the Baltimore Conference. Three years he served on country circuits, but in 1852 he became a pastor in Washington, D. C., in 1856 in Baltimore, in 1860 in Newark, N. J., and thenceforth was in demand for prominent pastorates. In 1868 he was chosen president of the college where twenty-two years before he had graduated. In 1872 he was made presiding elder of Jersey City District, but at the General Conference of the same year he was elected Corresponding Secretary of the Missionary Society, which office he served acceptably until his death, in 1880.

Possessing in his personality all the hereditary accumulation of generations of the refining influences of religious faith and aspirations, having a strong body, a native taste for knowledge and a talent for acquiring and utilizing it, an emotional nature which caused him to feel and to feel deeply and strongly, and a facility for expressing these emotions, he was peculiarly fitted for the pulpit and platform. Six feet high, standing erect, with his beautiful twinkling blue eyes looking down on his audience, his clear, deep, musical voice reaching the farthest corner of the church or forest; handsome, impulsive, yet cautious; now witty, now grave; a lover of divine truth; a lover of immortal souls; a born teacher, convincing, persuasive, he was acknowledged by men and blessed by God as an eloquent ambassador of the King of heaven and earth.



CHAPTER CXX

A Sylvan Center of Learning

THE CHAUTAUQUA MOVEMENT.—JOHN H. VINCENT.—THE SUNDAY SCHOOL ASSEMBLY.—BIBLE STUDY.—THE HOME COLLEGE.—THE C. L. S. C.—THE COLLEGE OF LIBERAL ARTS.—THE SCHOOL OF THEOLOGY.—OTHER HELPFUL DEPARTMENTS.—THE CHAUTAUQUA PRESS.—STUDENTS BEYOND THE SEAS.—OTHER CHAUTAUQUA ASSEMBLIES.

DURING the session of a camp meeting held at Fair Point, Chautauqua County, N. Y., in 1873, Mr. Lewis Miller and the Rev. John H. Vincent, D.D., visited the adjacent grove and selected it as the place for the Sunday School Assembly which they had determined to hold.

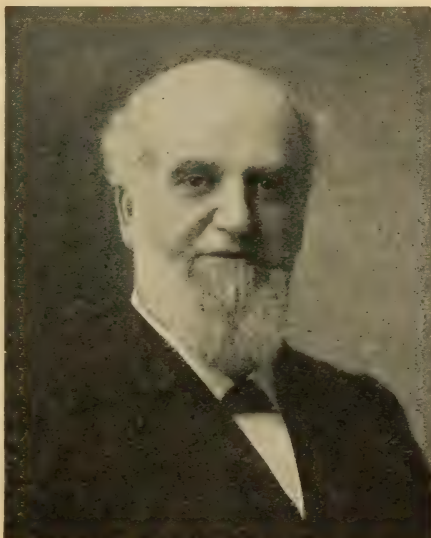
The proposed assembly was thus formally instituted by the Board of Managers of the Sunday School Union of the Methodist Episcopal Church in October, 1873: "That we approve the project of a Sunday School Teachers' Assembly in August, 1874, on the Chautauqua Lake camp ground, and that we refer the whole matter, with full power to order and arrange, to the committee of this board in charge of the normal department."

This normal committee consisted of Rev. J. H. Vincent, Rev. H. M. Simpson, Rev. J. C. Thomas, and Messrs. J.

Bentley and A. G. Newman. They met on October 22, 1873, and adopted plans for the assembly, which they decided to call "The Sunday School Teachers' Assembly."

Mr. Lewis Miller, of Akron, O., was elected president, the Rev. H. M. Simpson, secretary, and the Rev. J. H. Vincent, D.D., superintendent of instruction. The managers of the camp ground gave the movement a very hearty welcome, and, convinced that its permanence was sure, deeded their charter with its privileges and all their property to the managers of the Sunday School Assembly.

In order that there might be a large number of teachers ready to begin the normal studies, and to insure the co-operation of as many pastors, churches, and Sunday schools as possible, the



HON. LEWIS MILLER.

First President of the Chautauqua Assembly.

committee urged the immediate organization of normal classes in the several churches. They at the same time adopted the following resolution, which led to the widening of the assembly's influence and gave it a catholic scope:

"Whereas, this course of study is in substantial agreement with that adopted by the normal departments of the Baptist, Presbyterian, and American Sunday School Union boards, and as the leading workers in these and other branches of the Christian Church will be at the assembly to assist by

their experience and counsels, and as it is our purpose to make the occasion one of the largest catholicity, the committee cordially invite workers of all denominations to attend and to participate in the service of the assembly."

Thus, while the origin of the Chautauqua movement was in the Methodist Episcopal Church, in the instruction the denominational limitations were obliterated. "Later on," writes Dr. Vincent, "with the local incorporation of the Chautauqua Sunday School Assembly, the unfolding of the



BIRD'S-EYE VIEW OF THE CHAUTAUQUA ASSEMBLY GROUNDS.

various departments of the Chautauqua work, and the identification with the movement of representative men from all branches of the Church, it became necessary to lift the entire institution to a pan-denominational and catholic platform."

Everything centered at first in the Sunday School Assembly. Its field was the study of God's word and the best ways to teach the same. While other departments have been gradually introduced this original department has not been abandoned, or even neglected.

The growth of the Chautauqua movement has been remarkable. The plant which developed from the small seed at Fair Point a generation ago has spread its roots through-

out the world. The study of the Bible broadened out into study about the Bible, and then to a general study of the



A GROUP OF PIONEER CHAUTAUQUANS.

B. T. VINCENT.	C. C. CASE.	A. H. GILLET.
J. A. WORDEN.		W. F. SHERWIN.
S. McGERALD.	J. H. VINCENT.	J. L. HURLBUT.
FRANK BEARD.	W. A. DUNCAN.	

fundamentals of all science. Sunday school teachers were accompanied by others not engaged in Sunday school work,

who in turn gave their attention to scientific and literary subjects.

Then, in order to encourage those who had been denied collegiate privileges and had little time in their usual life to study literary thêmes, the Chautauqua Literary and Scientific Circle was organized. President Garfield said, "It has been the struggle of the world to get more leisure, but it was

left for Chautauqua to show how to use it." Very busy people and very idle people alike hailed this association with delight. Its aim has been fully met: "To promote habits of reading and study in nature, art, science, and in secular and sacred literature, in connection with the routine of daily life, especially among those whose educational advantages have been limited, so as to secure to them the college student's



PHOTOGRAPH BY MOWRY.

CLEM STUDEBAKER.

Late President Chautauqua Assembly.

general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking." Men and women from every walk in life have gladly availed themselves of these privileges. Coextensive with the development of collegiate education, the multiplication of fields of scientific investigation and of the facilities therefor, as well as the utilization and cheapening of hitherto expensive appliances,

the Chautauqua idea has grown to its present worthy and great proportions.

The Collegiate Department is a recognized branch of the



CHAUTAUQUA COUNSELORS AT THE GOLDEN GATE. 1884.

W. C. WILKINSON. J. H. VINCENT. LYMAN ABBOTT. H. W. WARREN.

University of New York. In 1883 the Chautauqua University was chartered by the Legislature of New York, with the same rights and prerogatives as other New York State universities.

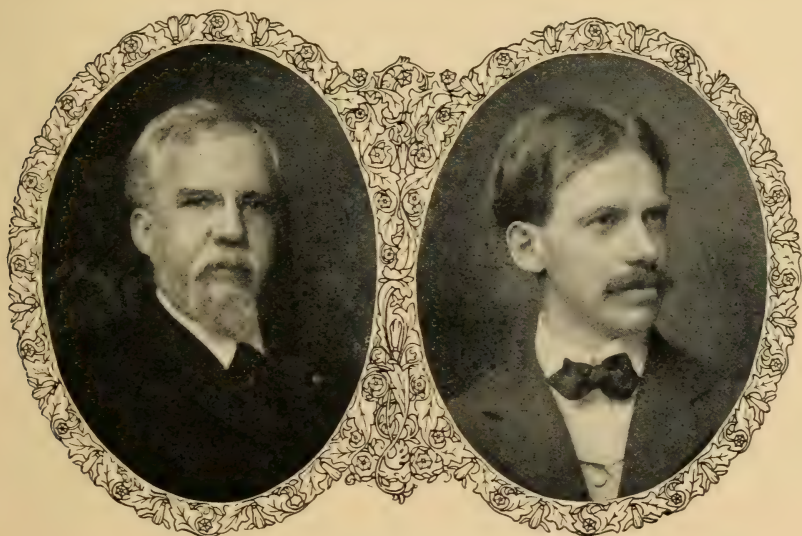
Chautauqua-by-the-Lake has become a very attractive summer resort for students, teachers, and ripe scholars, as well as for those of fewer years and attainments. Numerous branches of learning, sources of recreation at once refined and helpful, and opportunities for self-culture of body and mind are freely offered.

On the first Tuesday evening in August in each year the opening of the Chautauqua Assembly takes place. On that occasion "great crowds come from the regions round about, sure of a tempest of song and merriment, or wit and eloquence, on the auditorium platform, under the trees, and later in the great amphitheater." Lectures on light and weighty topics, music (vocal and instrumental), sermons, wit, humor, eloquence, instruction, incitement and entertainment, seriousness and fun, everything pure and helpful to body and mind the Chautauqua summer meeting furnishes.

The central office of "Chautauqua: an Institution for Popular Education" is now (1902) at Chautauqua, N. Y. Rev. John H. Vincent, a bishop of the Methodist Episcopal Church, is chancellor, and Professor George E. Vincent, of the University of Chicago, is principal. Joseph E. Neville is chairman of the executive board, and Kate F. Kimball is executive secretary.

In addition to these provisions for culture at the summer meeting the various departments of home work which are in operation during the entire year are increasingly important and popular. Besides those already mentioned, the following deserve special mention: The Teachers' Reading Union, providing a course of helpful reading and study for secular teachers; the Book-a-Month Reading Circle, for reading in general literature; the Town and Country Club, "for the training of people, young and old, in the habits of observing

and recording the phenomena of the physical world with a view to practical experiment in agriculture and in the affairs of everyday life;" the Society of Fine Arts, for home study and practice and for teaching by correspondence; the Young People's Reading Union, to encourage young people to read good books at home; the Musical Reading Circle, for the study of the history and philosophy of music; the Intermedi-



EDITORS OF THE CHAUTAUQUAN MAGAZINE.

THEODORE L. FLOOD, D.D.,
 Founder and editor, 1873-1900.

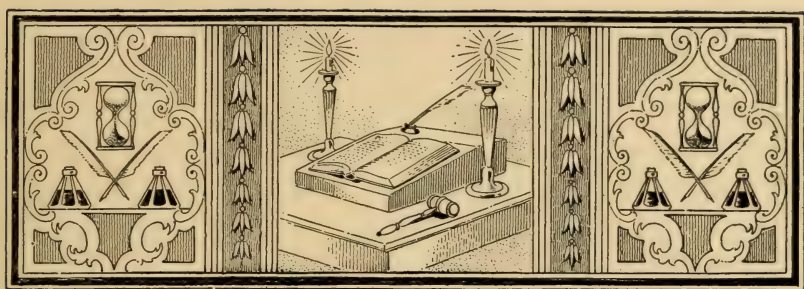
FRANK CHAPIN BRAY, M.A.,
 Editor, 1900-.

ate Class, for persons who prefer not to take up the normal branch of the Assembly Normal Union.

One of the greatest adjuncts to Chautauqua work has been the "Chautauqua Press." The Assembly Daily Herald is the organ of the summer meeting, and The Chautauquan, a monthly magazine, is the organ of the C. L. S. C., while the required books of the Chautauqua Literary and Scientific

Circle, issued under the auspices of the Chautauqua Press, now constitute a large and valuable library.

In addition to the Chautauqua Assembly on Chautauqua Lake many others, auxiliary to it and its work, have been established in the various States of the Union and in foreign lands. It has extended to Canada, Mexico, Central America, and even across the seas to the British Isles, to France, Russia, Persia, Bulgaria, China, India, Syria, and the Sandwich Islands. The Chautauqua of New York has become the Chautauqua of all lands.



CHAPTER CXXI

Leadership

BISHOPS SINCE MCKENDREE.—ROBERTS, SOULE, HEDDING, AND EMORY.—
WAUGH AND MORRIS.—HAMLINE AND JANES.—SCOTT, SIMPSON,
BAKER, AND AMES.—CLARK, THOMSON, AND KINGSLEY.

WHEN McKendree died, on March 5, 1835, there remained five bishops—Roberts, Soule, Hedding, Andrew, and Emory.

Robert R. Roberts was born on August 2, 1778, in Frederick County, Md.; joined the Baltimore Conference at twenty-three; served acceptably prominent appointments, and in 1816 was elected bishop. He was simple in manners, plain in speech, firm and decided, yet kind, in administration, and was greatly beloved. His death occurred in 1843.

Joshua Soule spent forty-six years in active ministerial service in the Methodist Episcopal Church prior to his attachment to the Methodist Episcopal Church, South. He was born in Maine on August 1, 1781; was licensed to preach in 1798; became an itinerant in 1799; and was a presiding elder at twenty-three years of age. Subsequently he was stationed in New York city. At twenty-seven he was a member of the General Conference, and was the author of the plan for a delegated General Conference. He was book agent from

1816 to 1820 and commenced the publication of the Methodist Magazine, which he also edited. In 1820 he was elected to the episcopacy, but declined the office because of his conviction that the plan adopted by the General Conference for electing presiding elders was unconstitutional. He was a man of marked piety and possessed preeminent qualifications for leadership. He died on March 6, 1867.

Elijah Hedding was born in Dutchess County, N. Y., on June 7, 1780. At the age of nineteen, although only an exhorter, he supplied the place of Lorenzo Dow. He entered Conference in 1801 and in 1807 became presiding elder, to which office he was subsequently twice appointed. He became a bishop in 1824. He was distinguished for his pulpit power, his calm judgment and firmness in administration, and, withal, his high appreciation of the solemn responsibilities and holy opportunities of his office. He died on April 9, 1852.

James O. Andrew, who became the storm-center of the General Conference of 1844, was greatly beloved by the Methodist Episcopal Church of his day. He was born in Georgia on May 3, 1794, and joined the South Carolina Conference when only eighteen years old. In 1832 he became a bishop of the Methodist Episcopal Church, his labors in which were highly prized, and in 1846 a bishop of the Methodist Episcopal Church, South. His warm nature displayed itself in his public discourse. He died on March 2, 1871.

John Emory, born April 11, 1789, was a native of Maryland. He forsook the practice of law for the ministry, and in 1810 joined the Philadelphia Conference. He early came into prominence as a leader. His career was one of great distinction. When twenty-eight years old he engaged in a spirited controversy with Bishop White, of Philadelphia, on

the doctrine of the witness of the Spirit. In 1820 he represented the Methodist Episcopal Church in the settlement of difficulties with the British Wesleyan Conference in connection with the work in Canada. His *Defense of the Fathers*, written at the time of the controversy with the reformers (1820-1828), has become a Methodist classic. He became assistant book agent in 1824 and book agent in 1828. He changed the *Magazine* to the *Quarterly Review* and for two years wrote nearly all the original articles. In 1832 he was elected bishop. He was a man of great energy, of far vision, and a great worker. He was prominently identified with the organization of Wesleyan University and Dickinson College. He prepared the course of study for candidates for deacons' and elders' orders. He died on December 16, 1835, having lived only forty-six years and served as bishop three years. Emory has had few equals in the Methodist Church for "accuracy of scholarship, broad and comprehensive views, fertility of genius, and administrative ability."

In 1836 two bishops were elected—Beverly Waugh and Thomas A. Morris, both natives of Virginia.

Waugh was born on October 25, 1789, after nineteen years of pastoral service became assistant book agent, in 1828, in 1832 the principal book agent, and in 1836 a bishop. His death occurred on February 9, 1858. He was distinctively a Christian gentleman; dignified in his carriage, yet simple and sweet in manner and spirit, a noted theologian, an exact administrator.

Bishop Morris was born on April 28, 1794. In 1816 he joined the Ohio Conference. He met with great hardships in his early ministry, but never failed in courage. He endured repeated returns of physical weakness and pain. In 1834 he became the first editor of the *Western Christian Advocate*,

and four years later was elected a bishop. He is remembered for his simplicity, genuineness, and beauty of personal character, for unaffected earnestness and frequent eloquence as a preacher, and for consideration and fairness as an administrator. He died September 2, 1874.



AFTER AN ENGRAVING BY JEWETT AND ANDERSON.

FROM A DAGUERRETYPE.

THE BOARD OF BISHOPS, 1848.

	JANES.		HAMLINE.
MORRIS.		HEDDING.	WAUGH.

At the General Conference of 1844 two bishops were elected, the choice of an undivided Church—Leonidas L. Hamline and Edmund S. Janes.

Hamline was born in Burlington, Conn., on May 10, 1797. In early life he was a lawyer in Ohio. In 1832 he joined the Ohio Conference; from 1836 to 1841 he was assistant

editor of the *Western Christian Advocate* and in 1841 became editor of the *Ladies' Repository*, just established. Three years later he was elected a bishop. In 1852, on account of failing health, he resigned the episcopal office, and for thirteen years thereafter lived in retirement at Mount Pleasant, Ia. He died March 23, 1865, his last years being full of affliction. As a preacher he was preeminent for oratory. He thoroughly understood the arts of written and spoken discourse, and was logical and rhetorical.

Bishop Janes was a native of Massachusetts. Born on April 27, 1807, and was only thirty-seven years old—Hamline's junior by ten years—when elected bishop. At first a school-teacher, and a student of law from 1824 to 1830, when he joined the Philadelphia Conference, he studied medicine while actively engaged in the ministry. In 1834 he was appointed agent for Dickinson College; in 1840 he was elected financial secretary of the American Bible Society; from 1844 to 1876 he adorned the episcopal office. In his official capacity he traversed the United States, and visited Germany, Switzerland, and Norway. He represented his own Church as a fraternal delegate to the British Wesleyan Conference, and represented the American Bible Society before the British and Foreign Bible Society. His influence was sought in many directions, and he was connected with many benevolent and educational institutions. He was cultured, urbane, broad-minded, and charitable, a magnificent specimen of Christian manhood, beloved by the South as well as the North before and after 1844, even to the hour of his death.

In 1852 four bishops were elected—Scott, Simpson, Baker, and Ames.

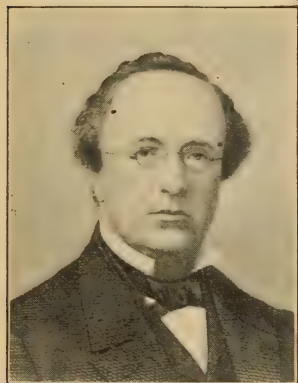
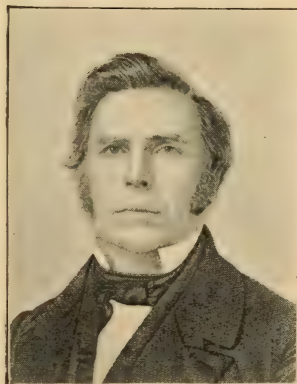
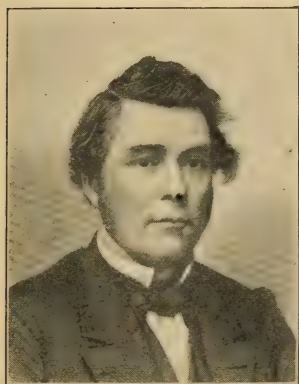
Levi Scott was a native of Delaware, born on October 11, 1802. In early life he was both farmer and mechanic. In

1826 he entered Philadelphia Conference and in 1840 became principal of Dickinson Grammar School, at Carlisle, Pa., which position he retained for three years. In 1848 he became assistant book agent at New York and in 1852 was elected a bishop. He died in 1882. Chiefly distinguished for sweetness of disposition and saintliness of character, he was a man of clear judgment and a safe counselor.

Matthew Simpson was one of the most influential men in the history of Methodism. His stanch loyalty to his convictions, in matters pertaining either to State or to Church, and his ability and readiness to declare the same made him conspicuous. His eloquence was overwhelming. Methodism lost one of her greatest men when, in his seventy-fourth year, on June 18, 1884, Matthew Simpson died.

Osmon C. Baker was a native of New Hampshire, born on July 30, 1812. He was educated at Wilbraham Academy and at Wesleyan University. For several years he was a teacher in and the principal of the seminary at Newbury, Vt. In 1844 he entered the pastoral relation; in 1847 was appointed a professor in the Biblical Institute at Concord, N. H., and in 1852 was elected a bishop. In 1866 he became partially paralyzed while on his way to attend the Colorado Conference, but continued his journey and in his private room examined and ordained the preachers. Although he afterward performed a little service as a general superintendent, in 1868 he desisted altogether. He died on December 20, 1871. His character was blameless. As preacher, teacher, and bishop he influenced men for righteousness. By calmness, steadfastness, and purity he won and held the esteem of all with whom he came in contact.

Edward R. Ames was a man of marked character. Born in Ohio, May 20, 1806, educated in the Ohio University, in



A GROUP OF BISHOPS.

BEVERLY WAUGH.

Consecrated bishop, 1836; died, 1858.

CALVIN KINGSLEY.

Consecrated bishop, 1864; died, 1870.

DAVIS WAGGATT CLARK, D.D.

Consecrated bishop, 1864; died, 1871.

THOMAS A. MORRIS.

Consecrated bishop, 1836; died, 1874.

EDWARD R. AMES, D.D.

Consecrated bishop, 1852; died, 1879.

OSMON C. BAKER, D.D.

Consecrated bishop, 1852; died, 1871.

1830 he became a preacher, in 1840 was elected to the missionary secretaryship and in 1852 a bishop. In each capacity he impressed the Church generally, and his opinions had great weight in secular as well as in ecclesiastical circles. He possessed a robust intellect and indomitable courage and displayed great persistency. He died on April 25, 1879.

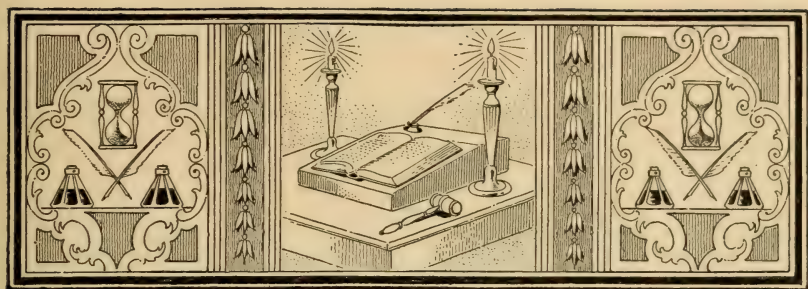
In 1864 three bishops were added to the roll—Davis W. Clark, Edward Thomson, and Calvin Kingsley.

Clark was born on Mount Desert Island, Me., February 25, 1812. He and his mother were members of the first Methodist society in Mount Desert. He graduated at Wesleyan University in 1843 and joined the New York Conference. He early displayed literary ability and after a few years in the pastorate became editor of the *Ladies' Repository*, from which position he entered the episcopal office. He died May 23, 1871. Brief as was his episcopal career he showed great administrative ability. As a preacher he was instructive; as a writer, simple in style, exact in statement, and always impressive. These qualities mark his published works: *Mental Discipline*, *Elements of Algebra*, *Life and Times of Bishop Hedding*, and *Man All Immortal*. Having by his own exertions secured an education he appreciated and was eager in his advocacy of the educational enterprises of the Church, especially those in the South.

Edward Thomson was born in Portsea, England, on October 12, 1810. He came with his parents to America in 1818. He graduated in medicine when nineteen years old and practiced for three years, when he became a preacher. He served appointments in the Ohio and Michigan Conferences until 1838, then had charge of Norwalk Seminary until 1843. From 1844 to 1846 he was editor of the *Ladies' Repository*; 1846–1860, president of the Ohio Wesleyan Uni-

versity; 1860-1864, editor of the *Christian Advocate and Journal*; and in 1864 was elected a bishop. In all these positions he was laborious and distinguished; a successful revivalist, eloquent, and endued with marked spiritual power, he was still noticeably foremost in pressing the educational demands of the time. He holds a high rank among the leaders of Methodism as preacher, educator, editor, and bishop. He wrote *Educational Essays*, 1856; *Moral and Religious Essays*, 1856; *Biographical Sketches*, 1856; *Letters from Europe*, 1856; and *Letters from India, China, and Turkey*, 1870. His style is clear, pure, attractive. He died on his way to Conference, on March 22, 1870.

Calvin Kingsley was born at Annsville, N. Y., on September 8, 1812. His early life was spent on a farm. His struggles for an education made him self-reliant, and led him to highly esteem the advantages of scholastic training. By his own labors and excessive economy he was enabled to graduate from Allegheny College, where he was a tutor in mathematics in his second collegiate year. Upon graduation, in 1841, he was elected to a professorship. He at once joined the Erie Conference. From 1856 to 1864 he was editor of the *Western Christian Advocate*. In 1864 he was elected a bishop. He died on April 6, 1870, at Beyroot, Syria, while on an episcopal tour around the world. He was a man of strong intellect, a keen logical faculty predominating. As a preacher he was rich in doctrinal truth and lucid in exposition. His executive ability was of a superior order. His talents seemed only unfolding when he was stricken by death. Kingsley's work on the Resurrection and his posthumous work, *Letters and Observations in Europe and the East*, prove him a writer of distinguished ability.



CHAPTER CXXII

Bishops since 1872

EIGHT BISHOPS ELECTED IN 1872.—BOWMAN, HARRIS, FOSTER, WILEY, MERRILL, ANDREWS, HAVEN, AND PECK.—WARREN, FOSS, HURST, AND HAVEN.—NINDE, WALDEN, MALLALIEU, AND FOWLER.—VINCENT, FITZGERALD, JOYCE, NEWMAN, AND GOODSSELL.—MCCABE AND CRANSTON.—HAMILTON AND MOORE.

WHEN the General Conference met in 1872 there were only four bishops living, and only two of these were able to attend the Conference sessions; during the previous quadrennium Bishops Baker, Clark, and Thomson had died. Eight new bishops were elected—Bowman, Harris, Foster, Wiley, Merrill, Andrews, Haven, and Peck. Of this number Bishops Bowman, Foster, Merrill, and Andrews still live.

The first to succumb to the burden of many labors was Gilbert Haven. He was born in Malden, Mass., September 19, 1821, and was educated at Wesleyan University, Middletown. From 1846 to 1848 he was professor of ancient languages in Amenia Seminary, and for three years thereafter principal of that institution. In 1851 he entered the New England Conference. He was an efficient pastor until 1861, when he became a chaplain in the United States army. In 1862 he visited Europe, Egypt, Palestine, and Greece, and

upon his return resumed the pastorate. In 1867 he was elected editor of *Zion's Herald*, which position he held when elected to the episcopacy. An episcopal visit to Africa in 1876 resulted in permanently impaired health, but he labored zealously until December, 1879. On January 3, 1880, he died. His environment in early childhood, the political contentions of his early manhood and his strong conscientious devotion to an enlightened judgment developed in him a passionate interest in the negro enslaved and the moral and intellectual



DRAWN BY W. B. DAVIS.

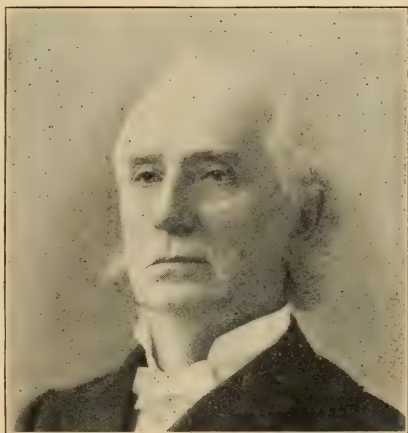
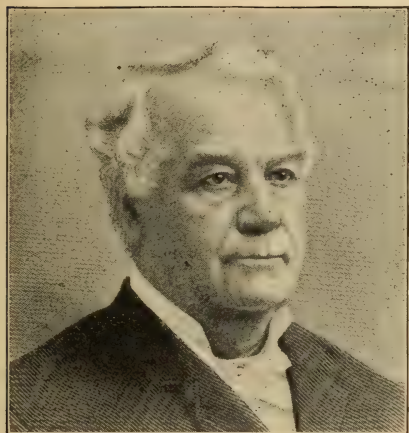
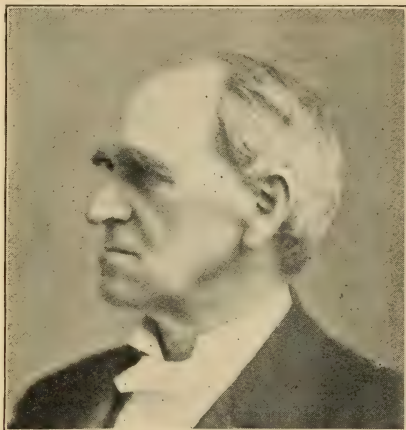
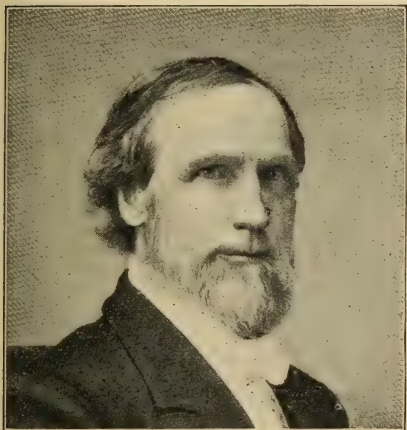
FROM A PHOTOGRAPH.

MONUMENT TO BISHOP GILBERT HAVEN.

improvement of the negro emancipated. He was enthusiastic in his advocacy of civil rights for the freedman, and also of the founding by the Church of schools for preparing him to claim and utilize those rights. By bold

and dashing proclamation of his views he made many enemies. He was far ahead of his generation in his opinions and prophecies touching the negro problem. Personally he was a charming man. Aggressive as he was in his public policy, there was in his private intercourse nothing of vindictiveness. His heart was full of love for truth and righteousness. He was a genial companion, a brilliant conversationalist. His published works were: *A Pilgrim's Wallet*, or *Sketches of Travel in England, France, and Germany*; *National Sermons*; *Life of Father Taylor, the Sailor Preacher*; and *Our Next-door Neighbors*, or *a Winter in Mexico*.

Jesse T. Peck, who survived Haven three years, was his senior by ten years, having been born in Middlefield, Otsego County, N. Y., on April 4, 1811. His parents were of Puri-



METHODIST EPISCOPAL BISHOPS.

ISAAC W. WILEY, D.D.
 Consecrated bishop, 1872; died, 1884.
 WILLIAM L. HARRIS, D.D., LL.D.
 Consecrated bishop, 1872; died, 1887.

STEPHEN M. MERRILL, D.D., LL.D.
 Consecrated bishop, 1872.
 THOMAS BOWMAN, D.D., LL.D.
 Consecrated bishop, 1872.

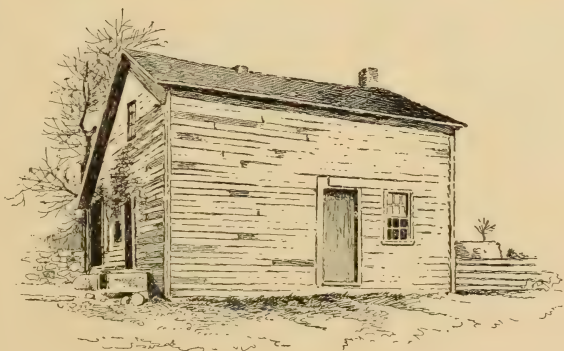
tan origin, and both of his grandfathers had been Revolutionary soldiers. He studied at Cazenovia Seminary, meanwhile

teaching during the winter months. He entered Oneida Conference in 1832 and was a pastor until 1839, when he entered upon educational work. From 1848 to 1852 he was president of Dickinson College; 1852-1854, pastor again; 1854-1856, secretary and editor of the Tract Society. In 1856 he became a pastor in New York, whence he went to California, where he became distinguished as a pastor and for his interest and labors in behalf of education. Returning East, he occupied prominent pulpits in New York State and was largely instrumental in the founding of Syracuse University. He was a man of amazing force, becoming distinguished in educational circles for his broad intelligence and for his advocacy of higher education. He was esteemed for his "sincerity, simplicity, and charity." He had great influence with men of strong minds. He wrote *The Central Idea of Christianity*, *The True Woman*, and *The History of the Great Republic*. He died at Syracuse, N. Y., May 17, 1883.

Isaac W. Wiley was born in Lewistown, Pa., March 29, 1825. Beginning a religious life very early, at nineteen he was a preacher. Because of bronchial suffering his purpose of entering Dickinson College was abandoned for the study and practice of medicine and a classical course. Dr. Durbin noted his skill, and at the same time his religious fervor, and persuaded him to go to Foochow as a medical missionary. Received into the Genesee Conference he made additional preparation and in 1850 sailed for China. He returned to America in 1854 and was in the pastorate for four years. From 1858 to 1863 he was principal of Pennington Seminary, New Jersey, from 1864 to 1872 editor of the *Ladies' Repository*, and in 1872 was elected a bishop. In this office he was untiring in his labors, a firm administrator, a popular

preacher, and a sympathetic friend. His love for the mission work was intense. While on an episcopal tour he visited China and died there, November 22, 1884. His body rests in the land for whose redemption he toiled and prayed so earnestly. He published two valuable books—*The Fallen Missionaries of Foochow* and *Religion of the Family*.

William L. Harris was born near Mansfield, O., November 4, 1817. He was educated in Norwalk Seminary and in 1837 began to preach. For one year he was a tutor in Ohio Wesleyan University. In 1848 he became principal of Baldwin Institute (now University), in 1851 principal of Ohio Wesleyan University, and in 1852 professor of chemistry and natural history in the same institu-



DRAWN BY P. E. FLINTOFF.

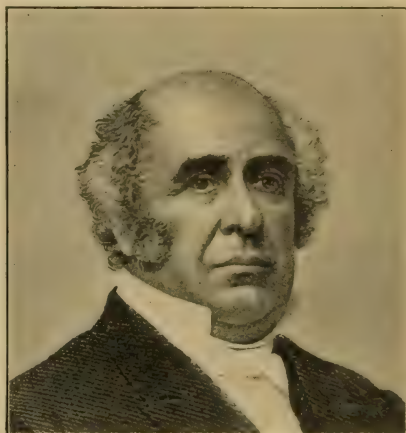
FROM A PHOTOGRAPH.

BIRTHPLACE OF BISHOP HARRIS.

Crawford County, O.

tion, meanwhile teaching Hebrew also. In 1860 he was elected a corresponding secretary of the Missionary Society, which office he held until elected bishop in 1872. He was the secretary of the General Conference from 1856 to 1872. He made the first official episcopal tour around the world, visiting the foreign missions in Europe, India, Japan, and China. He published a work on *The Powers of the General Conference*, and in 1879, in conjunction with W. J. Henry, published a valuable volume on *Ecclesiastical Law*. He was a man of great ability. As a preacher he was forcible and convincing,

as an administrator he was superior, and a logical, judicial, and instructive writer. His was a mind of unusual quality.



METHODIST EPISCOPAL BISHOPS.

HENRY W. WARREN, D.D., LL.D.

Consecrated bishop, 1880.

WILLIAM X. NINDE, D.D., LL.D.

Consecrated bishop, 1884; died, 1901.

GILBERT HAVEN, D.D., LL.D.

Consecrated bishop, 1872; died, 1880.

JESSE T. PECK, D.D., LL.D.

Consecrated bishop, 1872; died, 1883.

His physical strength and endurance enabled him to accomplish great results. He died in New York city on September 2, 1887.

In 1880 four bishops were elected—Henry W. Warren, Cyrus D. Foss, John F. Hurst, and Erastus O. Haven.

Bishop E. O. Haven died in Salem, Ore., August 2, 1881. He was born in Boston, Mass., on November 1, 1820, graduated at Wesleyan University in 1842, was professor in Amenia Seminary from 1846 to 1848, in the latter year became a



PHOTOGRAPH BY CRONISE, SALEM, ORE.

GRAVE OF BISHOP E. O. HAVEN.

In Lee Mission Cemetery, Salem, Ore.

pastor, was professor in the University of Michigan from 1853 to 1856, editor of *Zion's Herald* from 1856 to 1863; from 1863 to 1869 he was president of Michigan University; from 1869 to 1872 he was president of the Northwestern University, from 1872 to 1874 secretary of the Board of Education, and from 1874 to 1880 was chancellor of Syracuse University. In 1880 he was elected a bishop. His abilities as

an educator were extraordinary, and his experience as an administrator, both as professor and president, prepared him for his later sphere. He was an accomplished writer, and his books are fine examples of literary purity and elegance. His chief works are *Young Man Advised*, *Pillars of Truth*, and *Rhetoric*.

Bishops Bowman, Foster, Merrill, and Andrews, elected in 1872, still live, full of years and honors. Bowman, the



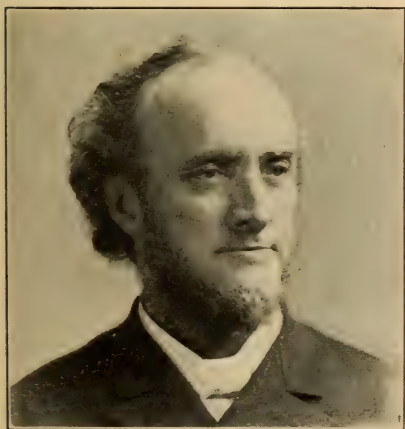
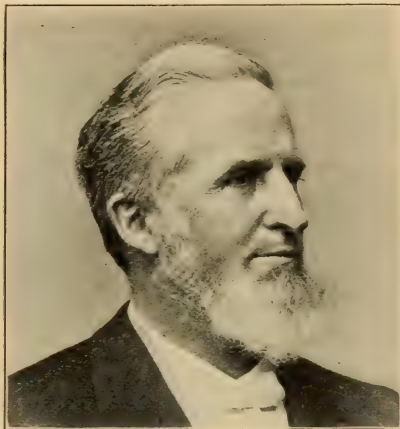
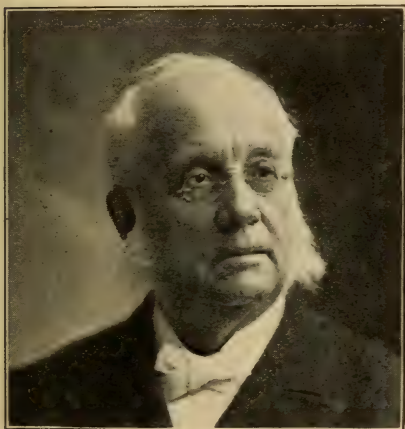
THE BIRTHPLACE OF BISHOP HURST.

In Dorchester County, Md.

senior, a leader in zeal and accomplishments, a fervent, clear, and effective preacher, a wise counselor, a sympathetic administrator, has well earned the loving esteem of the Church. Foster has stood in the front rank as a leader of the

Church. He has been an inspiration to thousands who have had the privilege of hearing him or of reading his books, while his magnificent well-rounded character in ripe old age has been a joy to all lovers of pure manhood. Merrill, as theologian, author, and lawyer, has wielded a remarkable influence. Of a strong judicial mind, his utterances, now and then sparkling with native good humor, convince, not wound. His published works always find eager and attentive readers. Andrews is an untiring worker, a man of high culture, a close student of books and of men, a preacher known for his

studious clearness, purity of doctrine, directness of application, a painstaking, laborious administrator, exact in business, a leader of men, and yet a sympathetic friend to all.



METHODIST EPISCOPAL BISHOPS.

EDWARD GAYER ANDREWS, D.D., LL.D.

Consecrated bishop, 1872.

CHARLES H. FOWLER, D.D., LL.D.

Consecrated bishop, 1884.

CYRUS D. FOSS, D.D., LL.D.

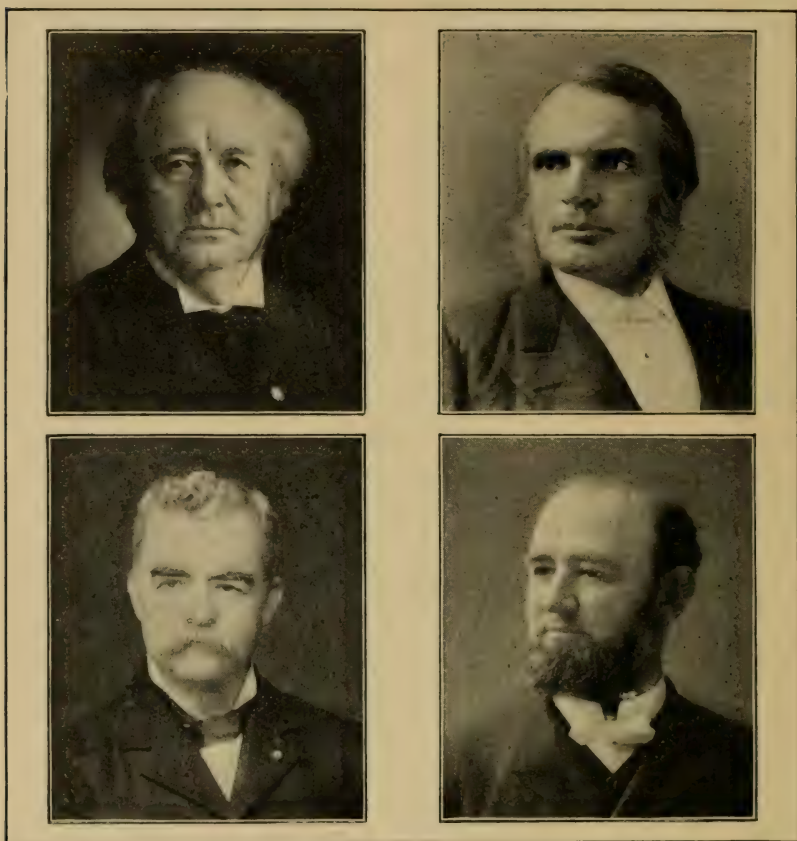
Consecrated bishop, 1880.

WILLARD F. MALLALIEU, D.D., LL.D.

Consecrated bishop, 1884.

In 1884 four bishops were elected—W. X. Ninde, J. M. Walden, W. F. Mallalieu, and C. H. Fowler; in 1888 five—

J. H. Vincent, J. N. FitzGerald, I. W. Joyce, J. P. Newman, and D. A. Goodsell; in 1896 two—C. C. McCabe and E. Cranston; and in 1900 two—David H. Moore and John W.



METHODIST EPISCOPAL BISHOPS.

ISAAC W. JOYCE, D.D.
Consecrated bishop, 1888.
DAVID H. MOORE, D.D.
Consecrated bishop, 1900.

CHARLES C. MCCABE, D.D.
Consecrated bishop, 1896.
EARL CRANSTON, D.D.
Consecrated bishop, 1896.

Hamilton. Ninde, attentive to duty, quiet in execution, earnest in the pulpit, careful and faithful in the episcopal

chair, at home with the greatest thinker or the youngest seeker after truth, died in 1901, and Newman, the majestic, and a master of assemblies, in 1899. Warren is a man of rare culture, a writer of wide repute, a strong and just administrator, an eloquent preacher, acquainted with the letter and imbued with the spirit of the Gospel. Walden is wise and masterful in all forms of ecclesiastical business. In the councils of the Church he is a valuable adviser. His sympathies are with the untutored freedmen and the unevangelized heathen. As an administrator he is noted for sincerity, patience, and strength. Mallalieu is endowed with the gift of fervid eloquence. He knows how to deal with souls. He has intense convictions, hatred for evil, love for all true reforms, active sympathy for the weak. He wields great influence. Fowler's eloquence is known to the whole Church, and his judgment and sympathy are equal to his charm of speech. His is a strong character. Vincent is the enthusiastic educator of youth, and all centuries will be the richer for his labors. FitzGerald is exact, laborious, and strong. Joyce is fervent and patriotic, and a keen observer of the world's needs. Goodsell is cultured in style and thought. McCabe is an ardent believer in the Church's boundless resources, and Cranston is a clear-headed and accurate observer and steady toiler. In Hamilton and Moore the Church recognizes two of its most devoted and zealous servants. For sincerity of purpose, general intelligence, stainless reputation, and worthy deeds the episcopal officers of American Methodism have made worthy record.



CHAPTER CXXIII

Methodism and the Temperance Question

WESLEY'S RULE.—A CENTURY AHEAD OF HIS TIME.—THE RETREAT OF THE AMERICAN METHODISTS.—DRAM-DRINKING AND DRAM-SELLING METHODISTS.—VARIOUS REGULATIONS.—AXLEY'S RESOLUTION DEFEATED.—WILBUR FISK.—TEMPERANCE SOCIETIES FORMED.—STEADY GROWTH IN TEMPERANCE SENTIMENT.—ATTEMPTS TO RESTORE WESLEY'S RULE.—BISHOP J. A. ANDREW'S DECISION.—WESLEY'S RULE RESTORED IN 1848.

IN the General Rules, among the things to be avoided by members of the Methodist societies, the great and emphatic Wesley inserted a clause against "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." In 1744 he advised the Methodists "to taste no spirituous liquor, nor dram of any kind, unless prescribed by a physician." About the same time he proclaimed that "no dram-drinking preacher could find a place as a helper in the Methodist ministry." In 1745 he wrote a tract, entitled, *A Word to a Drunkard*, in which he expressed his disgust for drunkenness. In a sermon on *The Use of Money*, published in 1760, he denounced the "sin of distilling and selling spirituous liquors," and in 1773 attributed much of the poverty of the day to the waste of

“immense quantities of corn used in distilling.” He regarded the revenues derived from distilled liquors as “the price of blood.” He said, “It is amazing that the preparing or selling of this poison should be permitted (I will not say in any Christian, but) in any civilized state.”

The Methodists of America, not seeing the gross effects of the liquor traffic as clearly as Wesley saw them in the cities of England, did not hold as strenuously as he to total abstinence, either for preacher or member. The Minutes of the American Methodist Conference cause the modern Methodist to blush with chagrin on account of the slowness of the Church in appreciating the sin of tippling, drunkenness, and of the liquor traffic.

In the Minutes of the Conference held in Baltimore on April 24, 1780, the following question and answer are found:

“Quest. 23. Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice?”

“Yes.”

Stronger yet was the declaration at the Conference in 1783:

“Quest 11. Should our friends be permitted to make spirituous liquors, sell, and drink them in drams?”

“By no means: we think it wrong in its nature and consequences; and desire all our preachers to teach the people by precept and example to put away this evil.”

This question and answer, however, were expunged from the Discipline in 1786. In 1790 Wesley's rule was changed to read: “drunkenness or drinking spirituous liquors, unless in cases of necessity.” In those days, in town and country, almost every store sold drams, and as the custom grew it became very difficult for the people to perceive its immorality. This change of Wesley's rule was a grave error. Many years

clapsed before Methodism regained the lost ground. Henry B. Bascom once said the change "had been attended by little good to any, and perhaps with direct injury to thousands."

Retailing spirituous liquors by members of the Church speedily became a common practice, and in 1796 a new section was added to the Discipline, "Of the sale and use of spirituous liquors." It reads very strangely in these latter days, and yet the question and answer were the serious conclusions of Methodist preachers one hundred years ago:

"Quest. What direction shall be given concerning the sale and use of spirituous liquors?

"If any member of our societies retail or give away spirituous liquors, or anything disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities, and the person accused shall be cleared, censured, suspended, or excluded, according to his conduct, as in other cases of immorality."

So annoying and dangerous was the "prevalent custom" that Bishops Coke and Asbury thought proper and necessary to append the following note:

"Far be it from us to wish or endeavor to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors and giving drams to customers when they call at the stores are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to any other consideration under heaven, absolutely requires us to step forth with humble boldness in this respect."

Evidently the judgment of the Church did not grow more clear during the next twenty years, for in 1812 a resolution

offered in the General Conference by James Axley, "that no stationed or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial character among us," was lost. On the first vote it was laid on the table; a few days afterward called up and again laid on the table; again called up and postponed; a fourth time called up and laid over; a fifth time called up and by a direct vote defeated. Laban Clark says that when it was finally lost Axley turned his face to the wall and wept. In 1816, however, Axley renewed this motion, and it was promptly adopted.

At the same Conference (1812), on motion of J. Early, an order was, however, passed: "If a member of our Church be convicted of giving treats at elections first let him be re-proved, and if he persists let him be expelled." There being "much dissatisfaction at its adoption," it was at the last moment reconsidered and lost, "but the friends of the measure said that there was no quorum" voting for reconsideration. Bishop McKendree added this note to the Journal: "I consider the reconsideration of Early's motion unofficial. W. McK." The publication committee, nevertheless, omitted it from the Discipline.

At the General Conference of 1820 an effort was made to repeal or strike out the rule forbidding local preachers selling or distilling liquors, but the attempt failed. However, the same Conference indefinitely postponed a resolution "that no member in our Church shall distill spirituous liquors without forfeiting his standing."

In 1828 a new voice was heard in the great council of the Church—Wilbur Fisk, then only thirty-six years old.

The apathy of the Church regarding intemperance distressed him. In his own neighborhood, in his circle of

familiar friends, a member of the Church, a trustee of the academy, owned a distillery and carried on an extensive business, using the article so freely himself as to create serious alarm among his friends. Yet what could be done? The Church was not against the business. "What was true in Massachusetts and Vermont," Fisk's biographer says, "was equally true in other sections, and perhaps more extensively so in the Southern and Western States, where the climate was then thought to render artificial stimulants indispensable."

Fisk hailed with delight the formation of temperance societies in New England. He zealously advocated total abstinence as the only safety for the individual and the home. He helped to form a national temperance society. The *Christian Advocate and Journal* opposed the society and Fisk's connection therewith. He was criticised, his motives impugned, and when on one occasion he went to a certain town in Connecticut to make a temperance address he was advised by a member of the church "to alter his purpose" because "the church in that place was opposed to the temperance movement. If he persisted it would create such division of feeling as would ruin the church." "Sir," replied Fisk, "if the church stands on rum, let it go!" He delivered his address. The church was not ruined. This was the man who in the General Conference of 1828 offered a resolution calling for the strict observance, by both precept and example, of the General Rules on the subject of the manufacture and use of intoxicants. During the next four years he was very zealous in advancing the interests of temperance and in strengthening the Church on the subject. Largely through his influence class meetings, Quarterly and Annual Conferences adopted the total abstinence principle,

and The Christian Advocate and Journal was enlisted as a strong ally of the temperance forces.

At the General Conference of 1832, on motion of Stephen George Roszel, the first committee on temperance in a Methodist legislative body was appointed to consider memorials and petitions from various parts of the Church. There was evidence of considerable agitation in the Church on this serious question. An address on the subject of temperance, to be written by Bascom, was ordered by the General Conference.

Prior to 1840 the Annual Conferences had voted on the proposition to restore Wesley's rule to the Discipline. The General Conference committee appointed to canvass the vote reported that 2,080 Methodist preachers had voted, 1,774 in the affirmative and 306 in the negative. The committee, however, contended that the amendment was lost, "because they thought that the true grammatical construction of the language of the Discipline implies that there must be three fourths of the members of every Annual Conference in favor of the contemplated measure in order that it may lawfully be carried into effect." The report was never adopted.

Henry Slicer offered the following: "Resolved, That the following words be stricken from our General Rules, namely, 'Drunkenness or drinking spirituous liquors, unless in cases of necessity;' and that the following be inserted in place thereof: 'Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.'" The vote on Slicer's resolution stood 75 in the affirmative and 38 in the negative. After the votes had been counted Henry B. Bascom voted for the resolution, making 76 affirmative votes, exactly the majority necessary to change the rule, if it be understood that it required two thirds of the

delegates present and voting. Bishop Andrew, however, who presided, decided that two thirds of the elected members did not vote for it, and the motion was lost. It was too near the close of the Conference to take an appeal. The Conference immediately adjourned.

At the General Conference of 1844 it was announced that



PHOTOGRAPH BY GOBS.

HENRY SLICER.

the proposition to restore Wesley's rule, again voted upon by the Annual Conferences, had been lost by 16 votes. The American Temperance Union was indorsed; preachers, members and friends recommended to give their approval and active support to temperance reformatations; total abstinence approved and drunkenness denounced in strong resolutions. This was an advance, but that the Methodist Episcopal Church was not yet ready to be absolutely divorced from the

drink habit is shown by the fact that a resolution declaring that "no member should use as a beverage, or manufacture or traffic in intoxicating liquors on pain of expulsion, after remonstrance," was laid on the table.

By a vote of 99 to 32 the question of the restoration of Wesley's rule was again sent down to the Conferences. In

order either to confirm the decision made by Bishop Andrew or merely to test the sense of the Conference regarding it, a resolution was offered that "it requires two thirds of all the members of the General Conference to alter or recommend a change in the restrictive rules." This was lost, and the bishop's decision was thus reversed.

The Annual Conferences of 1848 restored Wesley's rule to the Discipline. Thus, after sixty years of vacillation on the subject, years in which much sorrow had ensued in the Church on account of its hesitating course toward the evil of intemperance and the traffic in strong drink, the Church returned to its original position.



CHAPTER CXXIV

Methodism and Prohibition

THE COLONIAL CONGRESS ADVISES PROHIBITION.—ITS WARNING NOT HEEDED.—STATES ENACT PROHIBITORY LAWS, 1850-1860.—"MAINE LAW" IN 1851.—THE CHURCH DECLARES FOR PROHIBITION IN 1852.—GROWTH OF INTELLIGENCE.—GILBERT HAVEN'S HOPE.—STRONG EPISCOPAL ADDRESSES.—THE CHURCH FOR THE EXTERMINATION OF THE SALOON.—PERMANENT COMMITTEE.—"W. C. T. U."—FRANCES E. WILLARD.—ANTI-SALOON LEAGUE.—NON-PARTISAN W. C. T. U.

WHEN the Methodist Episcopal Church became firmly convinced that it was inconsistent with Christian character to manufacture, sell, or drink intoxicating liquors as a beverage, and the will of the Church became obedient to its conscience, it planted itself solidly upon the broad and safe foundation principle, "Touch not, taste not, handle not the unclean thing."

The next step was the legitimate outcome of a recognition of the sin and ravages of intemperance. Four years after Wesley's rule appertaining to the personal life of the members of the Methodist societies had been restored to the General Rules voices were heard in the General Conference favoring the prohibition of the liquor traffic by legal enactment. Their demands were based on scientific, social, economic, and political grounds.

The recommendation and warning of the first colonial Congress, in 1774, that the several legislatures should by legal enactment put a stop to distilling lest extensive evils follow, had not been heeded. Year after year the grasp of the liquor interests had become firmer.

Between 1850 and 1860 a number of States enacted prohibitory laws. The famous "Maine Law" was secured in 1851.

When the General Conference met in 1852 the number of earnest advocates of constitutional prohibition included many leaders in the Church, and as the work of the quadrennium was reviewed a great improvement in sobriety and temperance principle was noted. The Conference advocated making strenuous efforts to promote the cause by having prohibitory laws passed by the State legislatures.

In 1860 advanced ground was taken. One item of the report adopted was as follows: "We utterly despair of the success of any means that may be employed, except as the Church maintains a position firm and unequivocal against all complicity with this vice, and at the same time gives her earnest sanction and faithful cooperation to all proper measures for its destruction." Here the liquor traffic is called a "vice," and its "destruction" declared to be desirable. The preachers also were expected to preach on the subject and cooperate in securing prohibitory laws. Domestic wine was recommended for the sacrament, but no one was appointed to test the quantity of alcohol in the presumably harmless fermented grape juice. It was also declared that renting buildings for the sale of intoxicating drinks or selling grain to be manufactured into distilled liquors was "contrary to sound Christian morals."

In 1864 the Committee on Temperance, T. M. Eddy chair-

man, made several recommendations for pastors, editors, and members to quicken the interest in temperance and prohibition; among them that the unfermented juice of the grape be used in the sacrament of the Lord's Supper. During the progress of the civil war, which increased intemperance, the liquor interests of the country improved the opportunity to form strong combinations and to carry the traffic into the farthest corner of the land.

At the General Conference of 1868 Gilbert Haven wrote the report of the Committee on Temperance. He was radical in his proposals and far-reaching in his hope. He wrote: "We trust that the law of prohibition may yet be the enactment of every State and of the national Congress, and be successfully executed throughout all our republic."

The General Conference in 1872 expressed its conviction of the "absolute need of total legal prohibition." It condemned signing of licenses by members of the Church, and declared that the members should make special effort to secure the nomination and election to office of strictly temperance men. In 1876 the Pastoral Address took similar ground. In a letter to the Church issued in 1878 the bishops say that "the grand triumph, for which suffering men and women vote and pray, will never come till members of Churches generally rise up in their might and compel political parties to accept the higher morality, and nominate only men who will prohibit by law this heaven-daring crime. They can do it if they will; and by failing to meet the high obligation do they not make themselves responsible for the wrongs and sufferings which they can, but will not, prevent?"

In 1880 a special chapter on "temperance" was added to the Discipline: "We regard voluntary total abstinence from all intoxicants as the true ground of personal temperance,

and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government.”

The Episcopal Address in 1888 was a clear and bold utterance: “The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the Church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin.”

The Episcopal Address in 1892 was equally emphatic in denouncing the saloon as “an unmixed evil, full of diabolism, a disgrace to our civilization, the chief corrupter of political action.”

The report of the General Conference Committee on “Temperance and the Prohibition of the Liquor Traffic” was a paper worthy of careful study by all patriotic and Christian citizens. It declared the elevated position of the Church on the subject of temperance and prohibition: “That men who engage in the manufacture and sale of alcoholic beverages ought not to receive the commercial patronage of Christian people, nor should those who either directly or indirectly sustain the liquor traffic receive the suffrages of Christian men;” that “we are unalterably opposed to the enactment of laws that propose, by license, taxing, or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages;” that “we insist that the United States government, and the various State governments, in tolerating the liquor traffic for a money consideration, are guilty of wicked complicity with a business whose awful work of destruction brands it as alike an enemy to God and man;” that “we do

not presume to dictate the political conduct of our people, but we do record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon."

A permanent committee of fifteen, to be called the "Committee on Temperance and Prohibition," was appointed to provide for the organization of a Christian temperance league in every church; for the alliance of such leagues with one another and with similar leagues of other religious bodies; to seek an alliance of all Christian people for the suppression of the liquor traffic throughout the country and the world.

In 1896 the permanent committee was continued, a special day set apart to be observed as Temperance Sunday in all our churches, the American Anti-Saloon League indorsed, and the former utterances of the Church reiterated.

The "Woman's Crusade" in 1874, especially in the State of Ohio, resulted in the reclamation of many drunkards and the drawing of many others into the ranks of the total abstinence army. Their methods were startling. They circulated pledges of total abstinence, and appealed personally to druggists, physicians, real estate owners and lawyers to cooperate with them both by example and active service in curtailing the power of the saloon. In small companies they visited saloons, conversing with the proprietors, sometimes praying with them, in order to induce them to forsake their iniquitous business; and while singing and praying in the saloon persuaded men to sign the total abstinence pledge. If refused admission to the saloon they took their position on the pavement in front of it, and there exercised themselves



MISS FRANCES E. WILLARD.

First President of the World's Woman's Christian Temperance Union.

in song and prayer and persuasion. They sometimes took the names of habitual visitors to these saloons and when possible pleaded with them to give up their intemperate habits. The newspapers of the land published to the world the deeds of these women, among whom were many well-known Methodists. They were severely criticised, ridiculed, and maligned by some and commended by others. The attention of the whole world was by their crusade called to the fact that women are the greatest sufferers from the liquor traffic.

Out of this Woman's Crusade came the organization of the Woman's Christian Temperance Union, which was formed in Cleveland, O., in November, 1874. Mrs. Jennie F. Willing was the first president. Its avowed purpose was the unification throughout the world of women in temperance and social reform. Miss Frances E. Willard was elected president of the National Union in 1879, and of the World's Union when it was founded, in 1883. These positions she retained up to the time of her death, which occurred on February 17, 1898. She was also editor-in-chief of the Union Signal, the official organ of the White Ribbon movement, published at Chicago, Ill. Her life was one of intelligent and zealous devotion to humanity's relief and national purity. By voice and pen she stirred multitudes of men and women in every land to a recognition of the curse of intemperance and the political crime of legalizing the liquor traffic.

In the Anti-Saloon League a non-partisan and non-sectarian organization originated in recent years for the furtherance of the cause of restriction and prohibition of the liquor traffic; prominent Methodist clergymen and laymen in every place are found among the leaders.

In 1890 the National Non-Partisan Woman's Christian

Temperance Union was organized by certain members of the Woman's Christian Temperance Union who resisted and repudiated the injection of partisan politics into temperance work. The Non-Partisan Union does not ally itself with any political party. Its platform, it is claimed, is "broad enough for all temperance workers to stand upon." It seeks to enlist all Churches, temperance societies, and political parties in the work of the destruction of the liquor traffic.



CHAPTER CXXV

Women and the General Conference

THE LAY DELEGATION MOVEMENT.—ARE WOMEN LAYMEN?—WOMEN ELIGIBLE TO CERTAIN OFFICES IN THE CHURCH.—FIVE WOMEN ELECTED TO THE GENERAL CONFERENCE OF 1888, BUT NOT SEATED.—THE NEELY AMENDMENT.—EXCITEMENT IN 1872.—THE HAMILTON PROPOSITION.—FOUR WOMEN ELECTED IN 1896.—CHALLENGED, THEY WITHDRAW.—THE GREAT COMPROMISE.—THE NEW CONSTITUTION.

THE General Conference of 1872, when lay delegates were first admitted, declared “that in all matters connected with the election of lay delegates the word ‘laymen’ must be understood to include all the members of the Church who are not members of the Annual Conferences.” In 1880, the question having been submitted to it for decision, the General Conference ordered that “the pronouns *he*, *his*, and *him*, when used in the Discipline with reference to stewards, class leaders, and Sunday school superintendents, shall not be so construed as to exclude women from such offices.”

Prior to this year women were not legally recognized as eligible to hold such offices.

These acts of the General Conference encouraged the Lay Conferences in certain sections of the Church to elect women

as delegates, and five women having presented their credentials in 1888, the question of their eligibility arose. The committee to whom it was referred reported that in their opinion the Church contemplated the admission of men only as lay representatives; that the Church had never been consulted nor expressed its desire upon the admission of women into the General Conference. It also recommended for adoption the following resolutions:

“1. That under the constitution and laws of the Church, as they now are, women are not eligible as lay delegates to the General Conference.

“2. That the protest referred to this committee against the seating of Amanda C. Rippey, from the Kansas, Mary C. Nind, from the Minnesota, Angie F. Newman, from the Nebraska, Lizzie D. Van Kirk, from the Pittsburg, and Frances E. Willard, from the Rock River, Conference, is sustained by the Discipline; and therefore they cannot legally be admitted to seats.

“3. That the secretary of the General Conference shall notify the legally elected reserve delegates from these Conferences that the seats herein referred to are vacant.”

The report and resolutions created great interest, and there ensued a notable debate, in which many distinguished ministers and laymen participated. After the discussion had continued for some days the Rev. Dr. T. B. Neely offered the following amendment: “But since there is great interest in this question, and since the Church generally should be consulted in regard to such an important matter; therefore, Resolved, That we submit to the Annual Conferences the proposition to amend the second Restrictive Rule by adding the words, ‘and said delegates may be men or women,’ after the words, ‘two lay delegates for an Annual Conference;’

so that it will read, 'nor of more than two lay delegates for an Annual Conference, and said delegates may be men or women.'"

The Rev. Dr. D. H. Moore offered a substitute, providing for seating the women already elected, "disclaiming all right and intention of establishing a precedent by the action," and proposing a plan for the submission of a change of the constitution of the Church touching the subject. His substitute was lost. The Neely amendment was adopted.

During the following quadrennium the membership of the Church voted on the question, "Shall women be eligible as lay delegates to the Electoral and General Conferences of the Methodist Episcopal Church?" Only 399,511 votes were cast. Of those voting, 235,668 were in favor of, and 163,843 against, declaring women eligible to membership in the Electoral and General Conferences.

On the same question the vote of the ministry resulted: For, 5,602; against, 5,151. On the Neely proposition to change the second Restrictive Rule the vote of the ministry stood: For, 5,634; against, 4,717.

The question came up again at the General Conference of 1892 in the following resolution:

"Whereas, A number of women were chosen by Quarterly Conferences as lay delegates to the Lay Conferences, and the Lay Electoral Conferences, so constituted, have elected lay delegates to this General Conference; and, Whereas, The names of two women appear upon the rolls of this Conference as reserve lay delegates; therefore, Resolved, That the Committee on the Judiciary be and is hereby instructed to inquire and report at an early day—not later than May 20—whether the terms, 'lay delegates,' 'laymen,' and 'member of the Church in full connection,' as used in ¶¶ 55-63

inclusive (Discipline, 1884), express or imply distinction of sex."

The Committee on Judiciary submitted the following report: "Understanding that we are to declare the meaning of the words, and not to express an opinion as to the wisdom of the law, and applying the well-recognized rule of construction that the intent of the law-makers in using the language must govern, and that the meaning to be put upon the words by us must be that put upon them by the General Conference and the Annual Conferences at the time they were adopted, and in the light of the history of the Church bearing upon the subject up to the time of the adoption of the provisions in which the words under consideration occur; and in the light of the discussions had at the time of their adoption, and of all the surrounding circumstances, and in view of the fact that the last General Conference, acting in its judicial capacity, after a very exhaustive discussion definitely decided that women were not included in these provisions, and that the Annual Conferences and the Church have accepted and acted upon that decision, we are of opinion that said words, as used in the paragraphs aforesaid, do not apply to both sexes, and that they include men only."

Immediately after the reading of this report the Rev. Dr. D. H. Moore offered the following resolution:

"Resolved, That the General Conference holds that in all matters connected with the election of lay delegates the word 'laymen' ought to be understood, and must of right be understood, to include all the members of the Church who are not members or presidents of the Annual Conferences."

To this the Rev. Dr. J. W. Hamilton proposed an amendment:

"Whereas, The claim is made by the Judiciary Committee

of the General Conference that women are now ineligible to membership in the Lay Electoral and the General Conferences; therefore,

“Resolved, 1. That we submit to the Annual Conferences a proposition to amend the second Restrictive Rule by adding the words, ‘*and said delegates must be male members,*’ after the words, ‘two lay delegates for an Annual Conference,’ so that it will read: ‘nor of more than two lay delegates for an Annual Conference, and said delegates must be male members.’

“2. That this proposition be submitted to the Annual Conferences held during the autumn of 1895 and the spring of 1896.”

It further provided for a vote by the people, and then concluded with the following resolution:

“That if the amendment so submitted does not receive the votes of three fourths of the members of the Annual Conferences and two thirds of the General Conference, the second Restrictive Rule shall be so construed that the words ‘lay delegates’ may include men and women, and thus be in harmony with the legislation of previous General Conferences.”

Under the previous question the Hamilton amendment was adopted. Dr. Moore’s paper was laid on the table, and the report of the committee as amended by the Hamilton resolutions was finally adopted.

As soon as the Church awoke to a realization of the action of the General Conference a discussion began in the Church press which for the ability of the participants, as well as the pertinacity of both sides, was never surpassed in the history of the Church. The Hamilton proposition was generally ignored by the Annual Conferences. The

ministerial vote was 474 for and 3,749 against the amendment.

When the General Conference of 1896 was assembled, and the names of the four women who had presented to the secretary their credentials in due form as delegates had been called, the Rev. Dr. J. M. Buckley presented a paper challenging their eligibility. The paper was referred to a "Committee on Eligibility."

On May 4, 1896, Jane F. Bashford, of the Ohio Conference, Lois S. Parker and Ada C. Butcher, of the North India Conference, presented in writing their withdrawal from the General Conference. After expressing their belief that they were "laymen in the full sense of the term," and legally entitled to membership in the General Conference, in order to bring about peace and to prevent a prolonged discussion of their claims they "cheerfully relinquished all claims to membership" in the General Conference.

The Committee on Eligibility did not agree. A majority report in favor of seating the women and a minority report against such action were presented. Both reports were referred to the committee, which subsequently presented a unanimous report reciting certain facts, and leaving the women delegates "occupying the seats in question," "under a title in dispute, yet without prejudice to the rights of either challengers or challenged, and without establishing a precedent."

The report recommended that the General Conference vote upon and send down to the Annual Conferences for their vote the following amendment to the second Restrictive Rule touching membership in the General Conference—to so amend ¶ 67 of the Discipline that it shall read:

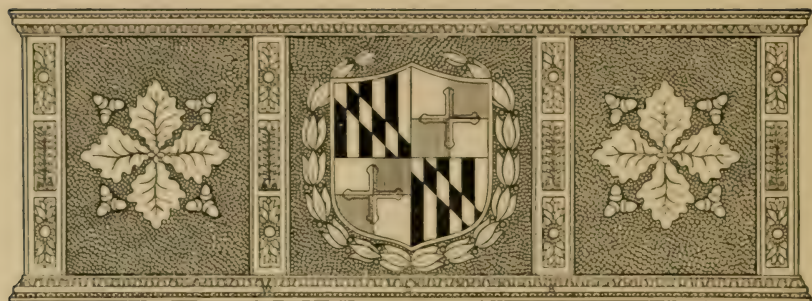
"The General Conference shall not allow of more than one ministerial representative for every fourteen members of an

Annual Conference, nor of a less number than one for every forty-five, nor of more than two lay delegates for any Annual Conference; *provided*, that no person shall be chosen a delegate to the General Conference, or to an Electoral Conference, who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for the five consecutive years preceding his or her election; and *provided*, also, that no Conference shall be denied the privilege of one ministerial and one lay delegate; *provided*, nevertheless, that where there shall be in any Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Conference shall be entitled to an additional delegate for such fraction."

Meanwhile the fourth woman delegate, Lydia A. Trimble, of the Foochow Conference, had sent to the Conference a communication withdrawing from the body, "inasmuch as the action of the General Conference placed her in the position of a delegate holding a seat in dispute."

The report was adopted. The General Conference voted on the proposition to change the second Restrictive Rule as proposed by the committee. Of the 523 votes cast, 425 were for the proposed amendment and 98 against it.

The proposition was referred to the Annual Conferences, but failed to receive the necessary majority. The question came up again in the General Conference of 1900, and was the subject of a series of great debates. By a provision of the Organic Law, or "new constitution" as then adopted, "lay members twenty-five years of age" were pronounced eligible to the General Conference. The ratification of this action by three fourths of the members of the Annual Conferences seems to have removed the last obstacle to the admission of lay women.



CHAPTER CXXVI

Methodism in the South in 1844

THE SOUTH THE CRADLE OF AMERICAN METHODISM.—THE WESLEYS IN GEORGIA.—JESSE LEE AND MCKENDREE.—THE DISTINCTIVE FEATURES OF SOUTHERN METHODISM.—WORK.—LEADING MEN.

THE South can justly claim to be the cradle of Methodism in America. Twenty-five years before Strawbridge and Embury came to America John Wesley set sail for this new country, and for nearly two years he lived and labored in the colony of Georgia. His coming to America was providential. The hardships and discouragements incident to his ambitious labors here opened his eyes to his own spiritual need, while contact with the pious Moravians of Georgia revealed the possibilities of an intense faith. Acting as parish minister in Savannah, he exhibited unusual interest in the religious welfare of his parishioners. He himself writes :

“After the [Sunday] evening service as many of my parishioners as desire it meet at my house (as they do also on Wednesday evening) and spend about an hour in prayer, singing, and mutual exhortation. A small number (mostly those who design to communicate the next day) meet here on Saturday evenings and pass half an hour in the same employment.”

These special meetings, he afterward observed, "were the first rudiments of the Methodist societies." He further said: "It may be observed the first rise of Methodism, so called, was in November, 1729, when four of us met together in Oxford; the second was at Savannah, in April, 1736, when twenty or thirty persons met at my house; the last was at London, when forty or fifty of us agreed to meet together every Wednesday evening in order to have a free conversation begun and ended with prayer."

Charles Wesley and Benjamin Ingham were John Wesley's companions in Georgia. George Whitefield followed the Wesleys. He testified to the good they had accomplished. Speaking of John Wesley, he said, "His name is very precious among the people, and he has laid a foundation that I hope neither men nor devils will ever be able to shake." Wesley opened the way for Whitefield, and the latter opened the way for the early Methodist preachers. "Thus," writes Dr. Alexander, "the mission of Whitefield was a tie binding in objective continuity the Savannah labors of Mr. Wesley and the later work of Strawbridge, Embury, Webb, and their compeers."

In the South the people took kindly to Methodism. Maryland, Virginia, and the Carolinas were fields which richly responded to the planting of the early itinerants. The South has given to Methodism some of its greatest men. Jesse Lee was converted during the memorable Virginia revival in 1776. New England Methodism is his debtor. The South cherishes the thought that one of her sons materially assisted in the erection of a house of worship for the brethren in Boston.

McKendree came from the South, being born in Virginia in 1757. He is buried in Southern soil, with Soule, McTyeire,

and Garland, in a beautiful spot in the campus of Vanderbilt University. McKendree has the distinction of being the "chieftain of Western Methodism" and the first native American bishop of Methodism. A Southern bishop is his biographer.

In 1784, the year of the organization of the Methodist Episcopal Church, there were 14,988 members, of whom 13,301 were in the South. Indeed, during the first fifty years of American Methodist history the South was the more productive. On Southern soil Methodism built its first educational institution; it furnished the men who planted Methodism in the new settlements in the West.

No wonder, then, that Southern Methodism to-day fondly cherishes the memory of those early days and is proud of its part in the beginnings and early development of Methodism in America.

In order to weigh fairly the events of 1844 and understand the subsequent history of Southern Methodism we must know somewhat of the circumstances prior to that date.

Whatever the cause the indisputable fact remains, without prejudice, however, to either section, that the South has always been clearly differentiated from the North in political opinions, social customs, and mental traits. It contained no large cities such as were in the North. The South was largely an agricultural country, while the North was a manufacturing center. The Southern climate influenced modes of living, if not personal temperament. We may, however, leave it with the philosopher to unravel the mysteries attending the fact; it is enough for us to notice that in the civil as well as the ecclesiastical domain the Southern mind held tenaciously to theories of government which were the very opposite of those espoused in the North.

The Methodism of the South in 1844 was an earnest evangelistic agent. It believed in and had preserved the old Methodist usages as well as the earnest, fervid, evangelical spirit. From its pulpits the distinctive Wesleyan doctrines were preached. The class meeting, the love feast, and the camp meeting were universally and effectively employed to forward the spiritual interests of the people. The zeal for soul-saving was intense. Not only to the white population but also to the negro slaves Methodism carried the simple story of the cross. There were in the South a respectable number of men of remarkable talent, zeal, and piety. The ministers of Southern Methodism were not excelled by any in abundant labors, perseverance, and self-denial. Their biographies are a perpetual testimony to their unselfish devotion to their work.

Few ecclesiastical organizations have been established with so great a number of experienced and capable men to inaugurate its affairs as was the Methodist Episcopal Church, South. Some of the leaders had been prominent in the history of the Church for years and were honored for their piety and natural ability. Many were young men or in the maturity of their strength. Their rich inheritance of training served them well in their new departure.

Lovick Pierce, a native of North Carolina, much beloved by American Methodists everywhere even unto his death, and who, besides his own long and useful life in the ministry, gave to the Church a son who became distinguished as an educator and a bishop, was fifty-nine years old when he attended the General Conference of 1844 as a delegate from the Georgia Conference. John Early, who came from a Virginia Baptist family, was one year younger than Pierce. Soon after being licensed to preach, at the age of twenty, he

preached to President Jefferson's slaves, and during his entire life was an eager evangelist among the colored people. He was an ardent worker for the cause of education. He was a delegate to the first delegated General Conference, in 1812, and a member of every General Conference from 1828 to 1844.

William Winans, noted for his strength of body and indifference to personal adornment, was a prominent figure in Southern Methodism. He was a Pennsylvanian by birth, but his pioneer labors carried him into the West and Southwest. At the age of fifty-five he came to the General Conference of 1844 full of devotion and zeal, a thorough Southerner in sympathy. His vigorous speeches at the Conference demonstrated the firmness and sincerity of his convictions.

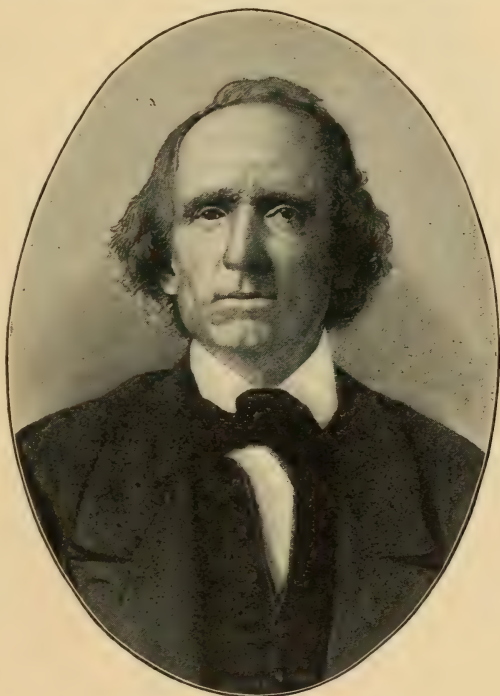
William Capers, a native of South Carolina, was fifty-four when he took part in that wonderful debate. He was a missionary secretary at the time, acquainted alike with the North and the South. He was much beloved throughout the Church, and his memory is precious for what he was as well as for what he achieved.

Bishop Andrew himself, who was a son of a Methodist itinerant, was only fifty years old when he became the subject of the eloquent and protracted discussion at the General Conference. He was a Georgian by birth, converted at thirteen, and licensed to preach at eighteen; at thirty-eight he became a bishop.

Samuel Dunwoody, a Pennsylvanian, who afterward moved to the South, prominent as a preacher and a pioneer in new fields, was fifty-three.

No other prominent minister in Southern Methodism at the time of the General Conference of 1844 was over fifty years old.

Bascom celebrated his birthday during the session of the Conference. He was born on May 27, 1796, in the State of New York, joined the Methodist Church in 1811, and entered the Ohio Conference in 1813. He became famous as a pulpit orator, and in 1823 was elected chaplain to Congress, president of Madison College in 1827, professor in Augusta College in 1832, and president of Transylvania University in 1842. He was a delegate to every General Conference from 1828 to 1844. He wrote the famous "Protest" at the General Conference of 1844. His rare personal appearance attracted universal attention, and his voice, "of great compass and power," held the attention of those before whom he arose to declare his convictions or to enforce divine truth.

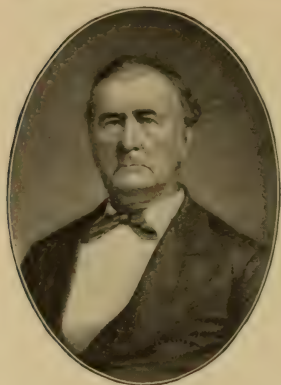


THOMAS STRINGFIELD.

Besides these we have already mentioned, there were Doub, Stringfield, and McMahon, who were the same age as Bascom, while Gunn, Stephenson, and Patton were a year younger.

William J. Parks, a pioneer preacher, a man who had been very efficient in various positions, and had a reputation for

strength of mind and clearness of judgment, yet withal progressive, was only forty-four years old. Longstreet, one of the most prominent figures at the time of the separation, had led a remarkable career. He was only forty-three years old



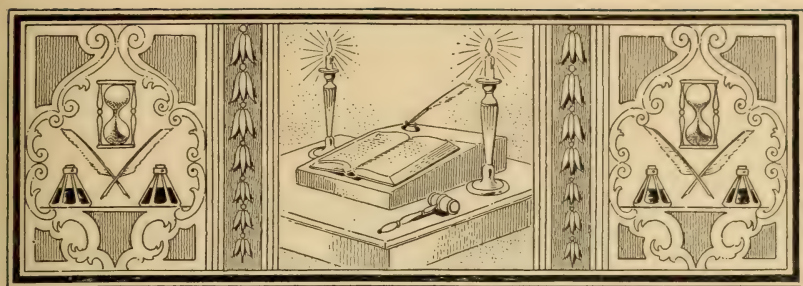
A. L. P. GREEN, D.D.

at this period, yet he had practiced law, had been a member of the legislature of his State, a circuit judge, an editor, and president of a college.

Drake was forty-three years old, Kavanaugh forty-two, Smith, who defended Harding, only forty-one, and Littleton Fowler was the same age. John B. McFerrin and A. L. P. Green, both delegates from Tennessee, were thirty-seven years old.

Wightman was thirty-six, and George F. Pierce, the son of Lovick Pierce, was thirty-three years old.

So early had many of these Methodist preachers entered the service of the Church, and so busy and full of sacrifice had been their lives, that they were well prepared for leadership.



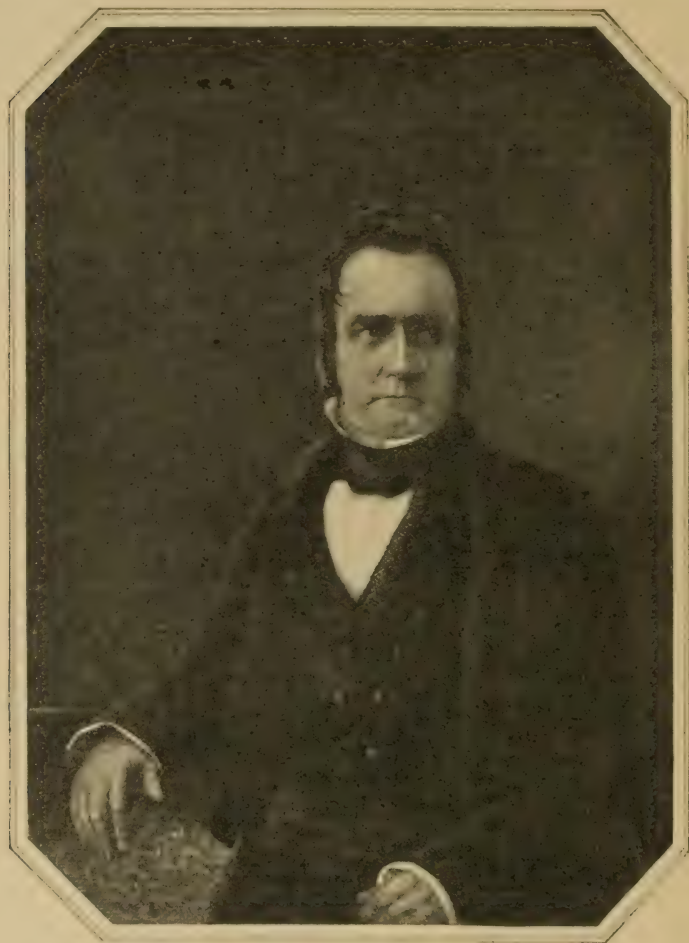
CHAPTER CXXVII

Progress of Southern Methodism, 1844-1860

BISHOP BASCOM.—JOINT BOARD OF FINANCE.—REV. BENJAMIN WOFFORD'S GIFT TO EDUCATION.—RULE ON SLAVERY EXPUNGED.—STATISTICAL EXHIBIT.—STEADY GROWTH.—REPRESENTATIVE MEN.

ONE of the most interesting and impressive events of the General Conference of 1850 was the ordination of Henry Bidleman Bascom as bishop. No man had been more prominent or active in all the events leading to the separate organization of the Methodist Episcopal Church, South. At the General Conference of 1844, at the Louisville Convention in 1845, and again at the General Conference of 1846, he had been a leading mind. No man was better equipped for the office than he. A fine personal appearance was not his only charm. A strong brain and a loving heart, native talent and acquired knowledge, secured for him a place in the esteem of those who knew him, and his Church appreciated what he had done and what he was, and delighted to honor him. Bishop Bascom preached his own ordination sermon, on *The Cross of Christ*, but soon preached no more. He attended one Conference only, fell sick, and on September 8, 1850, less than four months after his elevation to the episcopacy, he passed away. His testi-

mony was, "All my trust and confidence is in almighty goodness as revealed in the Cross of Christ."



AFTER JEWETT'S ENGRAVING FROM THE DAGUERRETYPE BY HAWKINS.

HENRY BIDLEMAN BASCOM, D.D., LL.D.

A Bishop of the Methodist Episcopal Church, South.

Many important events were taking place in the councils of the Methodist Episcopal Church, South, at this time.

In 1850 the Joint Board of Finance was recommended by the General Conference, it afterward became the law of the Church, to regulate the collection and distribution of the funds of the Church. The law provides that in each Annual Conference there shall be a joint board of finance consisting of one minister and one layman for each presiding elder's district. The duties of the board are to receive all moneys collected, as Conference collections or otherwise, and distribute the same to Conference claimants; to estimate the amount necessary to meet such claims and apportion the same to the presiding elders' districts; to carefully consider and report on all financial matters referred to them by the Conference; to gather information relating to pecuniary circumstances of the Conference claimants; to receive reports from the boards of stewards and review the same, deciding all issues between the stewards on the one hand and presiding elders or pastors on the other. Their decisions shall be final.

They also fix the salaries of all officers appointed by the General Conference and not otherwise provided for by law. They receive the moneys collected for the Bishops' Fund in the Annual Conference and forward the same to the treasurer of said fund.

The subject of education received considerable attention during the early years. In 1850 Rev. Benjamin Wofford's gift of \$100,000 for the establishment and endowment of a college for literary, classical, and scientific education was not only a great blessing to the South Carolina Conference, of which the donor was a member, and under whose control the college was to be, but was an inspiration to the entire Church to bestir itself in behalf of a system of general education. The establishment of the publishing house and its location at

Nashville occupied the attention of the General Conference of 1854.

The most prominent act of the Methodist Episcopal Church, South, at the General Conference of 1858, however, was the expunction from its Discipline of the rule relating to the buying and selling of slaves. The committee to whom the subject was referred reported a series of seven resolutions. The preamble stated the ground for the proposed action: "Whereas" the rule "is ambiguous in its phraseology, and liable to be construed as antagonistic to the institution of slavery, in regard to which the Church has no right to meddle, except in enforcing the duties of masters and servants, as set forth in the Holy Scriptures." Resolution I recommended the expunction of the rule. Resolution II, "This Conference expresses no opinion in regard to the African slave trade, to which the rule in question has been understood to refer." Resolution III provided for the reference of the question to the Annual Conferences, and Resolution IV for the reporting of the vote to the book editor and publication by him. Resolution VII directed the bishops to address the Church on the relative duties of masters and servants.

The report was presented by Thomas O. Summers. C. K. Marshall moved to take the vote at once. His motion was, however, waived in order to permit Bishop Soule to address the Conference. He related the history of the rule on slavery, and expressed his hearty concurrence with the principles set forth in the report of the committee.

At the conclusion of the bishop's speech the question was put without debate. The vote on the first resolution stood 141 to 7; absent, 3. Four of the seven voting "nay" explained their respective votes, "all relating to their opposition to the African slave trade." W. Robeson, voting "aye,"

said that he voted "in obedience to the instructions of the Holston Conference, and not from his own convictions."

D. S. Doggett, D. R. McAnally, and G. W. Langhorne stated that they voted "aye" in view of the explanations in the second and seventh resolutions. E. M. Marvin stated "that in voting for the resolution he thought he represented truly the laity of Missouri."

Resolution II was adopted by a vote of 126 to 15. The other resolutions were adopted by large majorities. N. Scarritt changed his vote on the first resolution, having voted for it on condition of changing the second, which was not, however, done. Thus the vote on the first resolution stood 140 to 8. Other votes were afterward added, making the complete vote 143 to 8. The report as a whole was then adopted, and was subsequently adopted by the Annual Conferences.

The work among the colored people was recognized as very important and new plans were inaugurated to push it with zeal. The missions among the American Indians, in which Southern Methodism had always been especially interested, received careful attention from this time forward.

The numerical growth during the period before the civil war was very rapid, as may be seen by a glance at the following table:

Year.	Traveling Preachers.	Local Preachers.	White Members.	Colored Members.	Indian Members.	Total Preachers and Members.
1845	1,474	2,750	333,710	124,811	2,978	465,723
1850	1,700	3,955	375,520	135,594	3,487	520,256
1855	2,229	4,628	447,372	170,150	3,613	629,992
1860	2,784	5,353	537,136	207,776	4,160	757,209

The itinerant system was well sustained. The appointing power of the episcopacy was jealously guarded. In 1850 resolutions were adopted in the General Conference "disapproving of the practice of petitioning for preachers by official

boards or others; and declaring it highly improper on the part of Annual Conferences to attempt to control the bishops in the exercise of their right to transfer preachers from one Conference to another."

The men who were prominent in the General Conference of 1844 and in the organization of the Methodist Episcopal Church, South, figured conspicuously during this period. William Capers and Robert Paine were elected bishops in



BISHOP ROBERT PAINE.

1846; Bascom in 1850; George T. Pierce, John Early, and H. H. Kavanaugh in 1854. Bishops Andrew and Soule retained their hold on the hearts of the people until the end of their days. Soule died in 1867, Andrew in 1871.

Thomas O. Summers, whom we have already mentioned, was one of the most prominent men of these times. His connection with the General Conference for many years as secretary afforded him superior opportunities to know the men and understand the proper measures for the policy of the Church. He was devoted to all the interests of his Church and his death was sincerely lamented.

Holland Nimmons McTyeire was by far the most prominent of the new men in the General Conference. In January, 1844, at the age of nineteen and a half years, he was licensed to preach, and the following year was received on trial in the Virginia Conference. Two years later he was ordained elder. In 1854 he became editor of the New Orleans Christian Advocate; in 1858 he took charge of the Nashville Christian Advocate.

Edmund W. Sehon became missionary secretary in 1850 and thereafter was very active in the work of the Church. W. M. Wightman and H. H. Kavanaugh, too, grew rapidly in influence. The former, a South Carolinian by birth, had been received into the traveling connection in 1828, when



BISHOP HUBBARD HINDE KAVANAUGH, D.D.

twenty years old. He was first agent for Randolph-Macon College; then for two years professor in that institution. He was editor of the Southern Christian Advocate from 1840 to 1854, president of Wofford College in 1854, and chancellor of the Southern University, at Greensboro, Ala., in 1859.

Kavanaugh was born in Kentucky in 1802. He was noted as a preacher and an administrator. Marshall, Wiley, and McAnally were early recognized as men worthy to lead, and were honored by the Church.

Next to McTyeire, E. M. Marvin was possibly the most influential man in the Church at this time, becoming distinguished as a preacher. He was born in Missouri in 1823, and at the age of eighteen he joined the Missouri Conference.



DRAWN BY W. B. DAVIS.

THE OLD PLACE.

Bishop Marvin's Childhood Home, Warren County, Mo.

Alike by speech and pen he wielded wonderful influence. He died in 1877, having been eleven years a bishop.

A. H. Redford, of Kentucky, a close student of passing events, was recognized as a man of rare force. His histories are highly

esteemed. Of McFerrin we shall speak in connection with the history of the publishing house. Wiley, Marshall, and Hamilton, though New England men, became thoroughly Southern in their sentiments; indeed, were extreme in their opinions and the expression of the same. Charles Collins, who graduated at Middletown, Conn., in the class with Daniel Curry, was more moderate in his views. It has been said that Curry was the only Northern preacher who had ever lived in the South that did not become imbued with Southern ideas.



CHAPTER CXXVIII

Bishop Capers—Religious Care of the Slave

CAPERS, "THE FOUNDER OF MISSIONS TO THE SLAVES."—ORIGIN AND GROWTH OF THE MISSIONS.—THE WORK COMMENDED.—BISHOP ANDREW'S GREAT SPEECH.—CAPERS'S CATECHISM FOR NEGRO CHILDREN.—THE ITINERANT AMONG THE NEGROES.—MC TYEIRE'S PRIZE ESSAY.—GROWTH OF COLORED MEMBERSHIP.—"THE COLORED METHODIST EPISCOPAL CHURCH" ORGANIZED.—PRESENT STATUS.

WILLIAM CAPERS was born in St. Thomas's Parish, S. C., in the year 1790, and died in 1855. His friends erected over his grave a handsome monument, on which was inscribed on one side, "One of the Bishops of the Methodist Episcopal Church, South," and on another side, "The Founder of Missions to the Slaves in South Carolina." Honored as he had been by the Methodist family before and after the separation of 1844, he himself esteemed the work he had done in establishing missions among the negroes as the best work of his life. The diocese which his heart had mapped out for him on the plantations of his native State was the crowning joy of his career. While the Church which delights to keep his memory green does not in the least minify his distinction as preacher, missionary secretary, and bishop, it does magnify his solicitude and labors in behalf of the missions to the colored population.

From Asbury to Capers, and even during the days of war and estrangement, the Methodist preacher in the South did not limit to the white population his call to preach the Gospel. In the Methodist itinerant's plan regular appointments were made to the negroes in the cities, towns, and villages.



MONUMENT TO BISHOP CAPERS, CHARLESTON, S. C.

He who preached to the white people in the morning delivered the message to the colored people in the afternoon. When the sermon was to the white people the colored people occupied seats in the gallery. Special class meetings and revival services were held for the slaves, on which occasions the white people who might attend occupied the gallery seats. At camp meeting also special services were usually held for the

colored people, the greatest preachers on the ground taking pleasure in preaching also to them. One of the highest encomiums passed on a preacher of those days was the saying, "He is a good negro preacher."

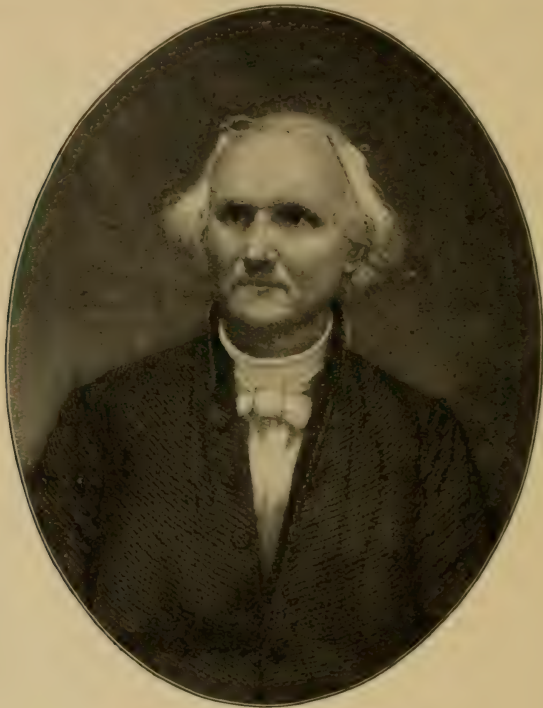
There were, however, many plantations, covering large areas worked by slaves, whither a Methodist preacher never

went. Often these regions were swampy and unhealthful. In 1829 William Capers became interested in this great need. His biographer, Bishop Wightman, says, "The year 1829 is memorable as the period of the inauguration of a great movement in the Southern portion of the Methodist Church." The Hon. Charles Pinckney, who had a large plantation on Santee River, becoming interested in the spiritual interests of his slaves, and anxious to have them enjoy the regular ministrations of the Gospel, communicated with Mr. Capers to "ascertain whether a Methodist exhorter could be recommended to him as a suitable person to oversee his plantation. Mr. Pinckney stated, as the reasons for this application, Mr. Capers's known interest in the religious welfare of the colored population, and the fact that the happy results which had followed the pious endeavors of a Methodist overseer on the plantation of one of his Georgia friends had directed his attention to the subject."

Although Mr. Capers could not comply with Mr. Pinckney's request, he assured him "that a minister, for whose character he could vouch fully, should be sent to his plantation as a missionary, whose time and efforts should be devoted exclusively to the religious instruction and spiritual welfare of his colored people." Mr. Pinckney heartily agreed to the arrangement. About the same time Colonel Lewis Morris and Mr. Charles Baring, of Pon Pon, made a similar application. To these gentlemen, who were all members of the Protestant Episcopal Church, belongs the credit of inaugurating the movement which led to "a course of missionary operations which may justly be termed the glory of Southern Christianity."

Two missions were established. The Rev. John Honour was sent to the negroes south of the Ashley River and the

Rev. J. H. Massey to those on the Santee. Mr. Capers, besides performing the duties of presiding elder, undertook the office of superintendent of these new missions and made regular visitations to them.



AFTER A MEZZOTINT BY WELCH.

WILLIAM CAPERS, D.D.

Bishop of the Methodist Episcopal Church, South, 1846-1855; editor of the *Southern Christian Advocate*; secretary of the Missionary Society of the Methodist Episcopal Church, 1840-1846.

Mr. Honour, who entered upon his work with heroic ardor, soon fell a sacrifice to his devotion. Exposure in the swamps soon laid him low with bilious fever. His death did not deter others from entering the field. It rather excited men to noble deeds.

The first year resulted in bringing 417 colored persons into the Church. Consecrated men continued to carry on this work and during the second year the membership more than doubled. In 1833 two more missions were opened, and the number increased steadily until at Bishop Capers's death, in 1855, there were 26 mission stations in South Carolina, having a total membership of 11,546, cared for by 32 preachers. The missionary revenue of the Conference supporting this work had increased from \$300 to \$25,000.

At first the missionary work was heartily espoused by a few only; many looked on it with indifference, some with suspicion, while a great many predicted failure. When the experiment had proved successful the Church adopted it with enthusiasm.

One of the greatest speeches ever delivered by Bishop Andrew was made in 1832 at the anniversary of the Missionary Society during the session of the South Carolina Conference. He prefaced his remarks by reading resolutions relating to the Gospel among the negroes, concluding with the declaration, "We are fully persuaded that it is not only safe, but highly expedient, to society at large to furnish the slaves as fully as possible with the means of true scriptural instruction and the worship of God." One who heard the address afterward wrote: "We have heard many good and clever speeches in our time, a few withal that deserved to be called great, but foremost in our recollection stands the remarkable speech made by Bishop Andrew on that occasion." Among other things "he pointed to the converted negro, the noblest prize of the Gospel, the most unanswerable proof of its efficiency. There he was, mingling his morning song with the matin chorus of the birds, sending up his orisons to God under the light of the evening star, contented with his

lot, cheerful in his labors, submissive for conscience' sake to plantation discipline, happy in life, hopeful in death, and from his lowly cabin carried at last by the angels to Abraham's bosom."

The preaching of the Gospel by the Methodist minister was readily understood by the untutored negro, while the Methodist discipline contributed not a little to the eradication of bad habits and the cultivation of a more elevated morality. The children in these missions received regular catechetical instruction. Bishop Capers himself, in the midst of multitudinous labors, prepared and published a special catechism for them. We question whether a better catechism than this has ever been prepared by a Methodist pen. Thus "correct ideas of God, of duty, of the relations of time and eternity, of human accountability, . . . the foundation principles of Christian character and life," were laid in the earliest years of these catechumens.

While these special missions were growing in numbers and beneficent results the regular work of the Methodist itinerant in the various Conferences in the South was bringing both white and colored converts into the Methodist family. Many negro exhorters and preachers were being raised up; some of them became famous for piety and eloquence and attracted white auditors as well as colored.

In preaching the Gospel to the white population the Methodist itinerant strictly enforced the Christian duties of masters to their slaves. The first book Bishop McTyeire wrote was entitled *Duties of Christian Masters to Their Servants*. In 1849 the Baptist State Convention of Alabama offered a prize of \$200 for the best essay on this subject. Over forty essays were submitted. The judges recommended that the prize be divided between two persons—Rev. H. N.

McTyeire and Rev. C. F. Sturgess. A third essay, by Rev. A. T. Holmes, was also highly commended, and these were published by the Southern Baptist Publication Society. in 1851. McTyeire afterward enlarged his essay and published it as a separate volume.

In 1845 there were 124,811 colored members in the Southern Methodist Church; in 1860 the number had grown to 207,776; but, as we have already seen, during the war the larger portion of these went to the Methodist Episcopal Church or to Churches made up entirely of colored people. In 1866 there were only 48,742 colored members remaining in the Methodist Episcopal Church, South; twelve months thereafter the number had grown again, 54,172 being reported. In 1866 a plan was adopted by which the colored adherents might be set off as an independent Church. The General Conference authorized the bishops to form districts of colored charges and to appoint colored presiding elders; also to organize Annual Conferences of colored preachers, and, when two or more such Annual Conferences should be formed, "to advise and assist them in organizing a separate General Conference jurisdiction for themselves."

Such progress was made in the preliminary steps that in 1870 the General Conference of the Methodist Episcopal Church, South, appointed a commission, consisting of Revs. J. E. Evans, Samuel Watson, and E. W. Sehon, Hon. Thomas Whitehead and R. J. Morgan, to confer with delegates from the "Colored (Southern) Methodist Church" in regard to organizing a General Conference for them. The organization was completed on December 16, 1870, at Jackson, Tenn., the new organization adopting as its name "The Colored Methodist Episcopal Church in America." The Discipline of the Methodist Episcopal Church, South, was adopted as

the basis of government and its doctrines as their rule of faith. Two bishops were elected—W. H. Miles, of Kentucky, and R. H. Vanderhorst, of Georgia—and ordained by Bishops Paine and McTyeire, who presided at this “conventional General Conference.” The General Conference of the Methodist Episcopal Church, South, in 1874 approved the action of the bishops, and thus the independence of the Colored Methodist Episcopal Church in America became complete. Nevertheless it receives and delights in the parental care of the Methodist Episcopal Church, South, especially in the support of Paine and Lane Institutes.

This new organization of colored Methodists has had an honorable history and a creditable growth. The latest statistics show that at the beginning of the nineteenth century it comprises 2,061 preachers and 204,972 members.

A few colored people still remain in the membership of the Methodist Episcopal Church, South.



CHAPTER CXXIX

Condition and History During the Dark Days, 1861-1865

WAR'S RAVAGES.—DISTURBANCE OF CHURCH WORK.—MEETINGS OF THE BISHOPS. — ARMY MISSIONS.—WIDESPREAD REVIVAL.—CHRISTIAN ASSOCIATION.—“THE ARMY CHURCH.”—SOLDIERS BECOME MINISTERS.—PATHETIC INCIDENTS.—SAD HOMECOMING.—THE DARK OUTLOOK IN 1865.

IN 1860 the Methodist Episcopal Church, South, had 2,784 traveling preachers, 5,353 local preachers, 537,136 white members, 207,766 colored members, and 4,166 Indian members; a total of 756,205 preachers and members. When the census was again taken, in 1866, there were reported 2,485 traveling preachers, a loss of 299; 3,769 local preachers, a loss of 1,584; 419,404 white members, a loss of 117,732; 78,742 colored members, a loss of 129,024; 701 Indian members, a loss of 3,465; total, preachers and members, 505,101, a loss of 251,104.

Many of the colored members went to the two African Methodist Churches while another part entered the Methodist Episcopal Church. The Indian missions had been neglected on account of the prevalence of war while some had been separated from the ministry by the lines of battle.

To explain the great loss of preachers and white members it would be necessary to know the personal history of each one. There would have to be written thousands of thrilling biographies full of devotion, bravery, endurance, and sacrifice, or of yielding to the temptations of army life, of dissipation, of backsliding, of utter apostasy. At first the flame of patriotism held men to devotion to duty and sustained a high moral tone in camp and field, but gradually the effect of intemperance and other vices, easily contracted away from the ameliorating influences of the home and under the baneful influence of bad men, became very damaging. Many made shipwreck of faith and were lost to the Church. Methodism contributed more men to the Southern army and navy, more nurses for the field and hospital, possibly, than any other Church.

A considerable number of ministers enlisted in the army, some of them rising to official positions. One Texas regiment was officered entirely by Methodist preachers. It goes without saying that many of these brave men never returned to their homes, never entered the pulpit to preach or worship again in the home church. Moreover, the Church suffered great loss of property. Churches and schoolhouses were in many cases destroyed by the invading army, or if used for military purposes were almost ruined. College endowments vanished. Professors were without students, and the institutions ceased their work. The publishing house was used as a United States army printing office. Valuable records were burned for kindling, all the stock of the establishment was exhausted, and the entire property was practically wrecked.

Communication between different States, and even different parts of the same State, was shut off; consequently the

Annual Conferences did not meet regularly. Frequently no bishop could attend the Conference. The systematic work of the Church was not only interrupted, but in many places almost stopped.

The General Conference which was to have met at New Orleans in 1862 went by default. In the month of April, 1862, however, a meeting of bishops and others was held in



THE WINSHIP RESIDENCE, ATLANTA, GA.

Atlanta, Ga. The Rev. W. J. Scott, writing in 1883, says that "on April 10, 1862, an informal meeting of the bishops and the Board of Missions was held in the parlors of Joseph Winship, on Peachtree Street, Atlanta. Bishops Paine, Soule, and Andrew could not attend. The first named sent a written communication; the two last named sent oral messages." Besides the bishops, Drs. McTyeire and Hinton and

Joseph Wheelless, Esq., were present, and by invitation the Revs. W. J. Parks, W. J. Scott, and G. G. MacDonnell were requested to take part in the proceedings of the meeting.

“Amongst other business transacted was the apportionment of the bishops’ salaries to certain specified Conferences.” It was declared to be “inexpedient in the existing state of affairs to hold a General Conference earlier than May, 1863.” No General Conference was held, however, until in May, 1866, at New Orleans. Scott calls the meeting at Atlanta “a sort of missing link in the series of General Conferences,” but he overlooked the fact that such meetings were held in 1863 and 1864. The second meeting was held at Macon, Ga., in April, 1863. McFerrin says: “In April I visited Macon, Ga., in company with the Rev. A. S. Riggs, where there was a meeting of the bishops and missionary board. Bishop Kavanaugh, however, was not present; he was in Kentucky, and Bishop Soule was in Nashville. At this meeting it was determined to send missionaries to the Confederate army. They were supported by the Missionary Society, and were to cooperate with the chaplains in the army.”

The third meeting was held at Montgomery, Ala., on May 4, 1864. Bishops Andrew, Paine, Pierce, and Early and a number of the members of the missionary board were present. McFerrin says: “The condition of the country and the Church was freely discussed. All resolved to sustain the work of religion in the army. Men were found willing to go with the soldiers and preach to them the word of life, and there was no lack of liberality in contributing funds. The hearts and purses of the people were open.”

The work of Methodist preachers in the army of the South is worthy of record. From camp to camp these devoted men

went preaching and praying, relieving the distress of the sick and comforting the dying. The great want of missionaries and chaplains had been earnestly deplored by officers and men, and a call for more laborers had come from nearly every division of the army. This Macedonian cry was heeded by the bishops and their advisers, and at their meeting in 1863 a plan for "army missions," presented and advocated by Drs. Green, McFerrin, and Sehon, was adopted.

The bishops were authorized and requested to appoint general missionaries to the various departments of the army, one to each army corps, to "travel through the department assigned to him, preach to the soldiers, visit the sick and wounded, report to the bishop in charge of his department, and suggest proper persons to be engaged as laborers in the field." Cooperation with the Bible Society and publishers of religious journals, in the circulation of the Holy Scriptures and general religious literature, was provided for. An address to the Church was published by the bishops, earnestly pleading for funds for this work, and Sehon, traveling at large, collected much money for the Army Mission.

McFerrin, Petway, and Ransom were assigned to Bragg's army; Thweat and Harrington to the army in Mississippi; Bishop Pierce, Green, and Evans went to Lee's army in Virginia; Kavanaugh was sent to Price's army, and Marvin to the army corps west of the Mississippi River. Afterward Bishop Early sent J. N. Andrews to the soldiers in North Carolina; Leonidas Rosser relieved Evans in Virginia. Granbery, Miller, Mooney, Ransom, Burr, Lane, Duncan, Wheat, Harris, Johnson, Hutchinson, Keener, and other devoted ministers cheerfully went to their posts and toiled among the soldiers in gray.

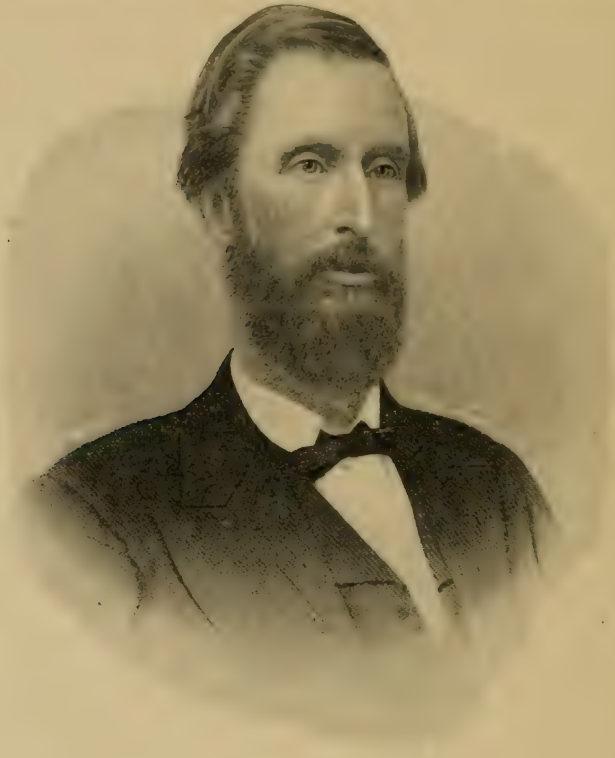
Widespread revivals resulted. Bennett, the author of a

thrilling book entitled "The Great Revival in the Southern Armies," is responsible for the following statement: "There have been revivals in the midst of wars in other countries and in other times, but history records none so deep, so pervasive, so well marked by all the characteristics of a divine work, as that which shed its blessed light on the armies of the South in their struggle for independence."

Early in 1862 "The Soldiers' Tract Association" of the Methodist Episcopal Church, South, was organized, and "became a valuable auxiliary in the work of colportage and tract distribution." Its operations steadily increased to the close of the war; millions of pages of religious reading, thousands of Bibles and Testaments, besides 40,000 copies of The Soldier's Paper and the Army and Navy Herald, published at Richmond and Macon respectively, were circulated every month throughout the armies.

Many soldiers were converted through the labors of the Methodist missionaries. The sick were comforted, and the dying received Gospel ministries. In camp, field, hospital and prison these Methodist ambassadors tirelessly fulfilled their mission. When one needed comfort the color of his uniform was no bar to his receiving it. McFerrin, writing of the battle of Chickamauga, relates this: "I remained on the battlefield eleven days, nursing the sick and ministering to the wounded. The sight was awful—thousands of men killed and wounded. They lay thickly all around, shot in every manner, and wounded dying every day. O what sufferings! Among the wounded were many Federal soldiers who had been captured in the fight. To these I ministered, prayed with them, and wrote letters by flag of truce to their friends in the North. They seemed to appreciate every act of kindness."

A Christian Association was organized in one of the divisions of the army. Subscriptions to the Apostles' Creed and obedience to a formulated discipline were required. Thus



FROM THE ENGRAVING BY BUTTRE.

ENOCH MATHER MARVIN.

Bishop of the Methodist Episcopal Church, South, 1866-1877.

restraints were thrown around the Christian and new converts established.

In order to preserve the fruits of the great revival the Rev. E. M. Marvin (afterward bishop) organized the Army Church, with articles of faith and a constitution. The Christians in each regiment who had been baptized, adopting these

articles of faith and constitution, constituted one church and selected ten officers to take the spiritual oversight of the same. One of them acted as moderator. At the close of the war many soldiers laid down their arms to enter the Christian ministry.

During a revival at an artillery camp near Kingston, Ga., in 1864, sixty men were converted, among whom were two young men, sons of members of the Memphis Conference. One afterward became a member of his father's Conference and the other a very useful member of the Church. Two others converted at this meeting became preachers—one a Presbyterian, the other a Baptist.

McFerrin says: "During our meeting at Kingston, Ga., an Irishman from Mississippi became very much concerned about his soul. He was at the altar for prayer, and when an opportunity was given to unite with the Church he came forward." When Dr. McFerrin asked him his name he answered, "Patrick O'Sullivan."

"To what Church do you desire to attach yourself?"

"To the Holy Roman Catholic Church," was Patrick's quick reply. He was given a letter "recommending him to the fatherly care of the priests of the Romish Church."

It is estimated that fully 150,000 soldiers were converted in the Confederate army during the war. Many of them died on the battlefield, some relapsed into carelessness, but many retained their faith.

The history of the war is rich in illustration of the fidelity of the ministry and the faith of those to whom they ministered.

The Rev. L. R. Redding, who was a member of the Georgia Conference and an efficient army missionary during the winter and spring of 1863-1864, was one day passing through a large stable wherein the wounded lay. He noticed

a man "whose head was frosted with age." He knelt by his side, gave him food, and did everything possible to make him comfortable in such a place. He then addressed himself to the old man's spiritual condition. He said to him, "My friend, you are an old man; do you enjoy the comforts of religion?"

"O, yes," he replied; "I have been a member of the Church for twenty-five years. Often in our little church at home our minister told us that religion was good under all circumstances, and now I have found it true; for even here in this old stable, dying, I am just as happy as I can be. It is good even here. I want you to tell the people so when you preach to them."

Redding says, "I left him rejoicing."

One would scarcely expect that in the midst of the din of battle such holy impressions would be made on a uniformed officer, a man of war, as to induce him when he laid down the "trade of war" to take up the calling of the ministry. Yet there were many such instances which prove how faithful were the labors of the ambassadors of the cross during the days of bloodshed and groans.

Major-General Clement A. Evans had been a Methodist class leader before the war. Entering the 31st Georgia volunteers as a private, he was elected major at its organization and colonel six months thereafter. He distinguished himself at Richmond, Manassas, and Fredericksburg. Being promoted he was put in command of General Gordon's brigade. The last year of the war he commanded Gordon's old division. He interested himself in all the missionary work among the soldiers, and while thus engaged he felt called to preach the Gospel. Having enlisted as a soldier he continued as such until the end of the war. It was he who

made the last charge at Appomattox. Here he with his comrades laid down the weapons of civil war, and soon after he took up the weapons of relentless war against the power of darkness. He was licensed to preach and received into the Georgia Conference of the Methodist Episcopal Church, South. His first circuit, strange to say, was called "Manassas." His junior preacher was "one of his old army couriers," and for four years as a Methodist itinerant he rode the same horse he had ridden amid the crash and smoke of battle.

When the war was over ministers and members turned their faces toward home. Many of them, returning in rags and in physical weakness, found their once comfortable homes in ruins, their farms despoiled, their families in want. The negroes who had during the weary and trying months and years had charge of possessions and care of families, notwithstanding their freedom, had been faithful to their trusts. The persons of wives and daughters had been held sacred, and their well-being had been tenderly considered. Not more than three cases of gross infidelity to these voluntary trusts on the part of the Southern negroes during the war have been recorded.

The Methodist Episcopal Church, South, in 1865 faced universal difficulties such as Methodism nowhere else ever had to meet. Thousands of her most capable ministers and members were in soldiers' graves, many of her churches and schoolhouses were either destroyed or in ruins, and her living membership impoverished and well-nigh hopeless. The publishing house was a wreck. Such is a bare statement of the condition of that large branch of Methodism when the war's last bugle had been sounded and the last battle had been fought.



CHAPTER CXXX

A New Start

CHEERFUL OUTLOOK.—THE IMPOVERISHED SOUTH.—THE BISHOPS' MEETING.—"THE CLARION NOTE."—MCTYEIRE.—HOPEFULNESS.—CITIZENSHIP.—UTTERANCES OF BISHOPS.—PUBLISHING HOUSE RESTORED TO THE CHURCH.—CHANGED CONDITIONS.—A PRESS WAR.—THE HEAVY TASK.—VIGOR AND HOPE.

SO disastrous had been the effects of the four years' war on the organization and resources of the Methodist Episcopal Church, South, that a large proportion of the ministers and members thought that there was no prospect of ever rebuilding and rehabilitating it. Bishop Pierce, who was very much troubled at the outlook, expressed himself as being in favor of reunion with the Methodist Episcopal Church. Others did the same. The financial condition of the South was desperate. The markets were empty. There was nothing to sell; there was little money wherewith to buy. The currency of the Southern Confederacy, which had been depreciating in proportion as the prospect of the independence of the Southern States grew fainter, was now worthless.

The slaves who had worked the fields were now free. To plow, to sow, and then to reap, meant the expenditure of both time and money. There was no money to rebuild

churches or to pay preachers. Everybody alike was poor. But the Gospel was as necessary as ever. Doubtless the material needs of the hour were sorely felt, but the obligation to give the Gospel to the people was as binding as it had been before the war.

What to do and how to do it were mighty problems. Should a Church which for twenty years had been carrying the banner of the cross into the darkest corners of the South, spreading light and comfort over this fertile field, surrender its commission, give up its fight against evil, and acknowledge itself totally disabled by the sad and destructive effects of civil war?

The bishops of the Church, to whom ministers and members alike looked for the first sign to show whither they should move, realizing the responsibility of their position and the pressing need of prompt action, met at Columbus, Ga., during the summer of 1865, reviewed carefully and prayerfully the situation, and planned for future work. They issued an episcopal address to the churches. H. N. McTyeire—afterward bishop—was really the author of this famous address. On his way to Columbus to attend the bishops' meeting Bishop Andrew stopped at Montgomery, Ala., where McTyeire was stationed. He called on McTyeire, and said to him, "Come along with me to the bishops' meeting at Columbus and write for us." McTyeire accepted this invitation, and after due deliberation the bishops placed the preparation of their address in his hands. It was he who wrote that memorable, stirring, and reviving address which encouraged the Methodists of the South to rebuild their churches and renew their labors for the spiritual welfare of the people.

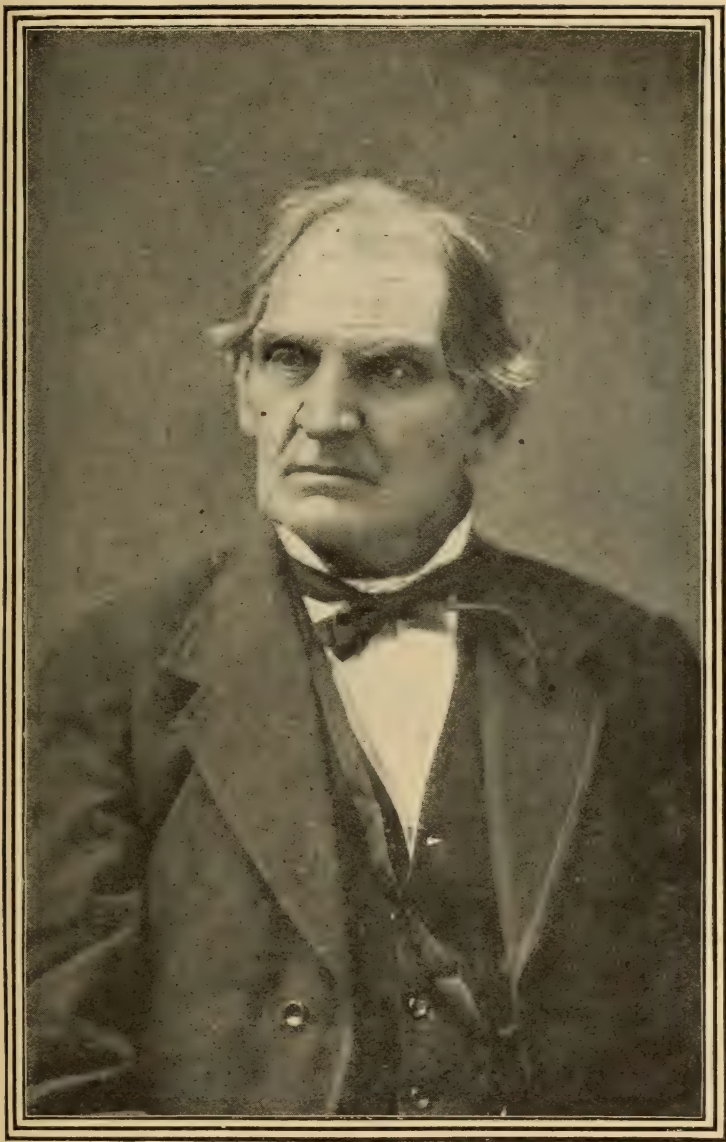
McTyeire, referring to this period in after years, says in

his History of Methodism: "The Methodist Episcopal Church, South, yet lived, and in all its polity and principles was unchanged. Neither disintegration nor absorption was for a moment to be thought of, all rumors to the contrary notwithstanding. Whatever banner had fallen or been folded up, that of Southern Methodism was still unfurled; whatever cause had been lost, that of Southern Methodism survived."

The episcopal address has been ever known among Southern Methodists as the "Clarion Note." It called the people to duty and action. It was prophetic of better days. The spirit of new life was abroad. Congregations in cities and far-away places repaired and rebuilt their church edifices. Schools were reopened. The benevolent societies resumed their operations. A common interest united the people. Great revivals ensued.

Gradual temporal improvement was an incentive to ecclesiastical advancement. The white man's changed relation to the negro was a great factor in the problem of future Southern life. The attitude of the Church toward the United States government, to loyal citizenship and future peace of the nation was another question in the public mind. These questions the authorities and leaders of the Church speedily discussed, and their free answers are matters of record.

In closing their address to the churches the bishops said, referring to the provisions made by the United States government for the restoration to full and trusted citizenship: "We cannot close our address without an urgent and explicit recommendation to you to adjust yourselves as citizens of the United States promptly, cheerfully, and in good faith, to all your duties and responsibilities. Whatever may have been the opinions or prejudices of any of you concerning the social and political changes that have occurred in the government,



JOHN B. MCFERRIN, D.D.

we deem this course to be called for, on your part, both by a sound judgment and an enlightened conscience."

Bishop Paine "solemnly and deliberately advised his countrymen to resume in good faith their former positions as law-abiding and useful citizens . . . and to use their influence, both publicly and privately, for the promotion of peace and quietness among all classes, and especially among the ministers and members of the Methodist Episcopal Church, South."

Bishop Pierce advised his people to accept "the issues of the war as the will of God in reference to the unity of the nation and the government," and not to refuse "the terms of offered amnesty," but to qualify themselves "for the duties of citizenship—for the speedy restoration of civil government."

The Church press was as outspoken and as emphatic as the bishops.

The Southern Christian Advocate declared that the Church, South, "hoped for peace, prayed for peace." It said, "We take our position under the government to promote peace." One editor offered a hearty welcome to the missionaries to the negroes of the South in the following language: "The spirit of Jesus is the spirit of love and of power and of a sound mind; if any Northern missionaries to the negroes of the South come among us in that spirit let them find us before them in love and good works, so that even our adversaries cannot say aught against us."

Such words as these expressed the sentiment of the best minds in the Methodist Episcopal Church, South. That the advice of the bishops regarding citizenship was accepted in good faith is attested by the further fact that the leaders of the Church availed themselves of the amnesty offered by the United States government.

One of the first to apply to the government for the restoration of citizenship and to take the oath of allegiance to the United States government was the stalwart John B. McFerrin, of Tennessee. He says, "My friends applied for me, and Governor Brownlow, an inveterate Republican, joined in the request, and Mr. Johnson signed my paper."

At the preceding session of the Tennessee Conference he had been reappointed book agent, but he was "an agent without a house or goods to sell." He visited Washington, had an interview with the President, made a statement in writing of the history of the Publishing House, and a few days thereafter was pleased to have the President send "an order to the post commander to restore the House to the authorities of the Church." He immediately, "in connection with R. Abbey, took possession, and began to set things in order." The book store was refitted and the publication of the Nashville Christian Advocate resumed.

To fully appreciate the changed conditions which confronted the Methodist Episcopal Church, South, at the close of the war and during the period of reconstruction, one needs to study minutely the national history of those days. Every act of the government affecting Southern citizens more or less affected the same citizens in their domestic and ecclesiastical life.

The Methodist Episcopal Church, South, at the beginning of the war was rich in men and money; now it was bereft of many of its best men and nearly all of its money, but it faced its responsibility with remarkable hope and vigor.



CHAPTER CXXXI

Southern Missions to the Indians

EVANGELIZATION DIFFICULT.—INDIAN CHARACTER PECULIAR.—DRUNKENNESS AND SABBATH-BREAKING A COMMON TROUBLE.—ARGUMENT FOR DIVINITY OF CHRISTIANITY.—PROHIBITION BY MEANS OF A BROKEN HEAD.—THE ARDOR OF THE WYANDOTTES.—RELIGIOUS LIFE OF YOUNG PEOPLE.—METHODIST HYMNS AND OUTDOOR SERVICES.—THE WORK OF TRAINING SCHOOLS.—RECENT MOVEMENTS.

THE problem of evangelizing the red man, so far as Methodism could do it, was solved by a Methodist, Bishop McKendree, who ate at his table, conversed with him on personal religion, and gave him admirable counsel. McKendree believed in the Indian's future. But the missions to the Indians were slow of movement and occasionally had to be abandoned.

“Have you any temptations to go back to your former course of life?” said McKendree to a certain chief. “Yes,” replied the Indian, “both from within and without. Often the devil throws them in my way; but I resist them by praying to God.”

The temptation to violate the Sabbath was illustrated by a chief in the story of a hawk which on a certain Sunday assailed his chickens. Now, to shoot the hawk was to set a

bad example to the tribe. He drove it away with bow and arrow; but the following Sunday another hawk appeared, and on the third Sunday still another. "Then I knew," said the Indian, "that the devil sent him to make me break the Sabbath, and I let him alone. Since then I have had no trouble."

But these were simply cases of conscience. Formidable obstacles to the progress of the Gospel were the cold-blooded murders of Christian Indians and the acts of government agents who induced these children of the forests to part with their lands upon being promised that the "Great Father" at Washington would give them larger and better domains. Traders, also, who sold them quantities of liquors, led them to hate the missionary and to regard him as the author of their troubles with the "paleface."

Yet these also were minor matters compared with the hindrances offered in his domestic and individual life. His obtuseness as to the interests of others and his oversensitiveness as to himself were matters of race, and hard to eradicate. His taciturnity, too, offered no salient medium for conversation and religious experience. The wigwam, with its singular restrictions upon movement and speech, was of all places the least hospitable for the cultivation of Christian interests. Many indeed were the discouragements before any real progress was attained.

Attempts to civilize the Indian were repeatedly tried by representatives of the Protestant Episcopal Church and other communions. "But," says Finney, "they were dismal failures. When Methodism Christianized him, however, then by that act he became civilized." He also kept his faith. A notable chief, upon being interrogated upon this point, said: "Why, brother, religion wears better than my coat, and is

made of more lasting stuff; for my coat wears out and gets into holes, but the longer I wear religion the better it is. It gets thicker and warmer and stronger, and I think will last me through this world of sin and trouble."

Formal efforts at mission work began when McKendree, in 1821-22, dispatched William Capers to the Creeks, a powerful nation, numbering 40,000 souls and owning great tracts of land in Georgia and Alabama. Capers founded the Asbury Memorial School at Fort Mitchell, near the present city of Columbus, and it continued its work several years. But in 1830 the mission was suspended, though the aid of the government had been pledged in its support.

The genius of Guess, a native Cherokee, who invented an alphabet for his people, made the work of missions in this nation comparatively easy. Portions of the New Testament and the hymns of Methodism were very early circulated among the Cherokees.

Following up this advantage the North Mississippi tribes were reached and evangelized. And here a preacher in his old age said he had early in life had a most convincing argument in favor of Christianity. Having just read Watson's Apology for the Bible, he was ruminating upon his powerful plea for the divine origin of Christianity; but as he sat among these recent savages, and saw them melted and weeping profusely, he felt that no argument for the divinity of the Gospel could be half so strong as this. These tribes signalized their reception of the Gospel by publishing laws against divorce and drunkenness. The penalty for the latter was a "hard lick on the head with a stick." Captain Offahoma, a chief, merited and received this punishment. Thereafter it was acknowledged on all hands that "prohibition absolutely prohibited."

Among the Choctaws the missions were greatly successful. Soule was thrilled at the report of hundreds converted at their camp meetings, and amid the hush and tears of a Conference session at Tuscaloosa he exclaimed impressively, "Brethren, the Choctaw nation is Jesus Christ's!"

In 1844 the Indian Mission included the Indians of the Mississippi Conference and the Indian Territory. The manual school system having proved beneficial its method was extended to the tribes of the Delaware, Ottawa, Seneca, Chippewa, Peoria, Pottawattamie, Wea, Kansas, Wyandotte, Shawnee, Kickapoo, and Quawpaw Indians. Among the Creeks there was organized opposition, the "town-square" council of the heathen having decided to suppress the Gospel by punishing with fifty lashes on the bare back any who heard preaching, and with fifty lashes and the loss of an ear those who were converted. Nevertheless a church was built, a temperance society organized, and flourishing Sunday schools established.

The Kickapoos started a disturbance in the person of a "false prophet," a pervert from Christianity. But his influence soon waned, and as a compensation for loss here the Cherokees advanced rapidly and built several substantial meetinghouses. Then, too, the Wyandottes, who had moved from Ohio to Iowa, distinguished themselves by their integrity and sacrifices for the Gospel. While still exposed to the elements they provided an excellent log meetinghouse, and on being questioned why they did this they replied, "The benefit of the soul is of more importance than the accommodation of the body."

Hardly behind these were the Chickasaws, who relished preaching and encouraged mission-school work. Likewise the Choctaws, whose prejudices were banished by the Fort

Coffee Manual School and the Morris Seminary, eagerly entered upon the privileges extended them for educating and Christianizing their children.

These successes were offset with many discouragements. Traders had taught the Indian that Moses broke up all the divine laws as he descended the mountain, and hence the Bible contained none; also that the Bible contained many things suited only to whites. "What does an Indian know of plowing and sowing?" said they. "These are things he does not understand." Still such was the effect upon the life of the people that an old chief said to the missionary, "I have been looking up for help in my old days, and have often felt happy in my soul, but this news of a Saviour makes my heart more glad; and I will now look to him as my great help in these days of weakness."

Perhaps nothing contributed more powerfully to change current opinion than the pious songs of Methodism, which, since the days of John Stewart, the negro missionary among the poor and drunken Wyandottes, had been sung among all the tribes. The hunt was abandoned when begun, and the day spent in happy song and tears. Children, too, retired into the bushes at night to pray and sing and rejoice. Young women often before retiring narrated their experiences, talked over their trials, and encouraged one another. Thus was developed a Christian character which endured all the tests of evil and led to the conversion of lewd and wicked hangers-on among the whites in the tribes. By 1847 the pronounced advance of the missions led the Church to extend its operations and add to the plans already existing. A vast field was now covered by the enterprise, embracing all the territory from the Missouri to the Red River and running westward as far as the Rocky Mountains,

In this growing work the Government soon began to be interested. In 1847 the Secretary of War and the Commissioner of Indian Affairs made arrangements with the Methodist Episcopal Church, South, to have the Missionary Society establish three additional academies or manual labor schools among the Chickasaw, Creek, and Quawpaw nations. The result of this arrangement was far-reaching. The next year converts greatly increased, congregations became so large that the commodious meetinghouses could not hold them, and outdoor services had to be arranged to accommodate the multitudes. These later services were attended by settlers as well as Indians, and a large number of conversions occurred among them. This helped to produce the western border Christian.

In 1850 the missions of the Kansas District were attached to the growing St. Louis Conference. There were at this time 4 districts, 37 missionaries, 8 literary institutions with 380 pupils, 25 Sunday schools with 1,347 scholars, and 4,042 church members. The work was now upon a sure basis, and for eleven years steadily advanced. Near Eufaula, Ala., the long-delayed Asbury Manual Labor School, a spacious two-story building, was erected. Among the Chickasaws the appearance of a sawmill was followed by an abandonment of their floorless cabins for neat homes, and an accompanying thirst for education. Farmers and mechanics were everywhere trained among the tribes. And while industrial enterprise was thus enlarging the study of the Bible was encouraged, Sunday schools were conducted, family worship maintained twice a day, and all the institutions of religion forwarded as rapidly as possible. Revivals also followed with the growth and enlargement of schools.

Much interest attaches to the missionary collections taken among the Indians. The red man saw that he needed instruction in everything pertaining to his existence, and quite cheerfully paid for his privileges. His children, also, who at first ran away from the training school, soon learned that the comforts of civilization were far better than the freedom of the forest. Coarse and fine needlework, ironing, cooking, and housekeeping gave the squaw a fine sense of her importance, and blacksmithing, carpentering, and the elements of natural philosophy did the same for the embryo buck. But the work of training these savages was by no means one of enthusiasm. The Church admitted that the "oversight of an Indian school was one of such mixed elements that it cooled down the zeal of the laborer." However, when the cloud of civil war had settled over the country there were 9 labor schools in operation, with 30 missions, 18 churches, and 28 missionaries in the field.

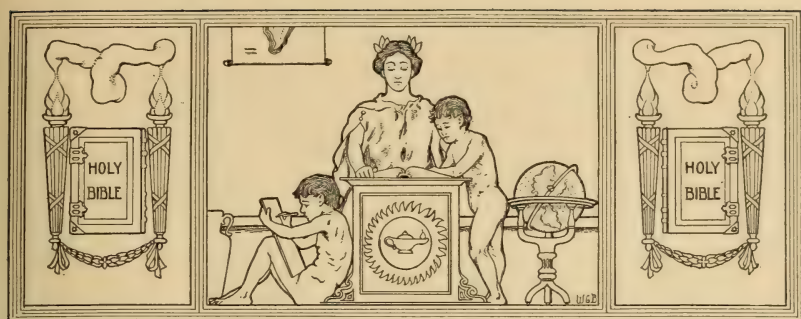
Amid the desolations following the civil war the Indian was greatly neglected. From 1861 to 1866 nothing was attempted. But in this latter year Bishop Marvin sent out fifteen white and Indian preachers to revive the declining work. Twenty-five years afterward the most warlike tribes of the West—Comanches, Kiowas, Apaches, and others—had been reached, and 8 districts were reported, with 92 missionaries and 136 local preachers, 152 Sunday schools with 6,403 scholars, and 9,696 members. In the summer of 1891 Rev. M. A. Clark and three native helpers were sent to the full-blooded Cherokees, and in 1893 Rev. J. T. Hall, with native assistants, opened work in the Choctaw nation. Excellent results have been secured in both fields.

Notwithstanding the great hindrances to success the outlook is encouraging. Many of the full-blooded Indians who

are idolaters and addicted to gross vices have through the influence of the Gospel cut off and thrown away gambling, drunkenness, and kindred vices. The migratory character of the population is one of the greatest barriers to permanent growth.

The Indian Mission Conference includes both white people and Indians; mixed bloods, full bloods, and blanket Indians. Evangelism and education have progressed hand in hand. The duty of self-support has been inculcated among the white people and civilized tribes, and Methodist connectionalism enforced with gratifying results.

In 1898 there were 9 presiding elders, 134 preachers, and 220 local preachers; 16,115 white members and 4,258 Indian members; 1,438 Epworth League members; 240 Sunday schools with 10,649 scholars. During the year 1897 the Conference contributed \$39,444 for pastoral support and \$5,160 for connectional benevolences, and there were 257 churches and 97 parsonages valued at \$190,792, and 4 schools and colleges with 25 teachers and 735 pupils.



CHAPTER CXXXII

Education

HISTORICAL REVIEW.—REPRESENTATIVE INSTITUTIONS.—BOARD OF EDUCATION.—THE SPECIAL WORK FOR THE COLORED PEOPLE.—REPRESENTATIVE EDUCATORS.

PRIOR to 1830 the repeated attempts to establish Methodist schools in the South had resulted in discouragement and failure. Between 1830 and 1840 a new era set in. Randolph-Macon College, in Virginia, and La Grange College, in Georgia, were opened, Dr. Stephen Olin being president of the former and Dr. Paine of the latter. In 1838 Emory College was opened in Georgia and Emory and Henry in Virginia. The Wesleyan Female College at Macon, Ga., chartered in 1836 and opened in 1839, "is believed to be the oldest in the United States, perhaps in the world, established upon the plan of a regular college with authority to confer degrees upon women."

Athens Female College, in Alabama, was opened in 1842; the Howard-Payne College, at Fayette, Mo., in 1844; and Logan Female College in 1845. Since then colleges and seminaries have been very generously planted by the Methodist Episcopal Church, South, so that to-day it has 1 uni-

versity, 20 colleges, and 56 secondary schools, besides others of various grades under its patronage. The value of the grounds and buildings belonging to these institutions is \$4,798,291, with a total endowment of \$2,724,292. There are 891 teachers employed and 11,983 students. Some of the colleges have a distinguished reputation.

The Randolph-Macon system of colleges and academies comprises: (1) Randolph-Macon College of Ashland, Va.; (2) Randolph-Macon Woman's College at Lynchburg, Va.,



DRAWN BY P. E. FLINTOFF.

RANDOLPH-MACON WOMAN'S COLLEGE, LYNCHBURG, VA.

opened in 1893; (3) Randolph-Macon Academy at Bedford City, Va., opened in 1890; (4) Randolph-Macon Academy at Front Royal, Va., opened in 1892; and (5) Randolph-Macon Institute at Danville, Va. One board of trustees and one president govern the five institutions. The college at Ashland furnishes superior advantages for young men, while that at Lynchburg does like work for young women. The establishment of the woman's college was the outcome of a wish to establish in Virginia a college where young women might obtain an education equal to that given in the best college for young men. An endowment of \$100,000 has

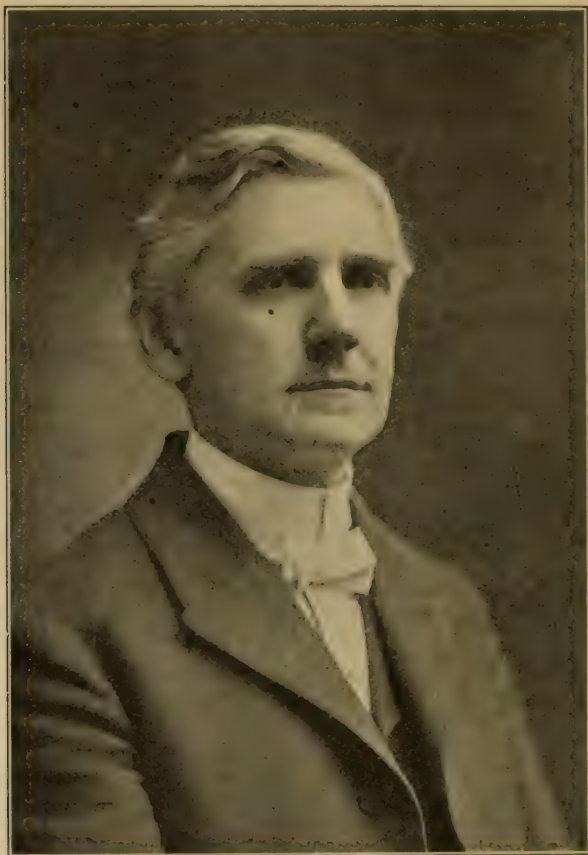
been secured, and the institution placed upon a safe foundation. The curriculum and plan of organization are the same as the men's college. The three other schools are academic, supply a neighborhood demand, and are preparatory to the colleges proper.

Emory College proposes to do only the best collegiate work. It persistently refuses to yield to the "popular clamor against the classics," and requires every student seeking the degree of Bachelor of Arts to complete the course in Latin and Greek as well as in English, and at least one of the modern languages. The study of the Bible, running through the four years, and a year's course in the evidences of Christianity are features of the curriculum which in the ordinary requirements is not behind the best colleges in the land. A library consisting of 20,000 volumes, and second to none in the Southern States, is one of the precious possessions of the institution. The new fireproof building will furnish room for 75,000 volumes, and will be one of the "most beautiful and admirably arranged library buildings in the South."

Emory has been the happy recipient of the benefactions of George I. Seney, Esq., of New York, himself the son of a Methodist preacher, who thus expressed his good will toward Southern Methodism and his desire for its future well-being.

Wofford College, at Spartansburg, S. C., has had an eventful history. In 1850 the Rev. Benjamin Wofford, a local minister, died, leaving in his will a legacy of \$100,000 to the South Carolina Conference "for the purpose of establishing and endowing a college, for literary, classical, and scientific education," to be located in "his native district, Spartansburg." One half of the amount was to be laid aside as a permanent endowment. A charter was obtained in 1851,

suitable buildings erected, a president and professors elected, and the college opened on August 1, 1854. Since that time it has never suspended, although for a time during the civil



PHOTOGRAPH BY CALVERT BROS. & TAYLOR.

JOHN D. HAMMOND, D.D.

Corresponding Secretary of the Board of Education.

war it was little more than a classical school. The war swept away the endowment, but by the liberality of the people it has been able to continue its work. The last few years

have been the most successful of its history, so far as attendance on its classes is concerned.

Millsaps College, at Jackson, Miss., is named in honor of Major R. W. Millsaps, whose generous gifts made the existence of the institution possible. It has \$107,000 endowment and several partially endowed scholarships. Its real property is valued at \$70,000. Webster Science Hall, costing \$10,000, was recently given to the college by Major Millsaps.

The Southern University, situated at Greensboro, Ala., founded in 1856, is one of the institutions which were crippled by the civil war, having once possessed an equipment, buildings, lands, apparatus, and libraries, amounting in value to \$100,000, and a productive endowment of more than \$200,000. It lost nearly all, however, but through the liberality of preachers and laymen it has since secured an endowment of \$35,000, with property valued at \$125,000.

The Southwestern University, located at Georgetown, Tex., was founded in 1872 largely through the energy of Rev. Dr. F. A. Mood. It is well located, is doing excellent work, and will doubtless prove to be the center of great future influence for education and religion in Texas.

Central College, at Fayette, Mo., was organized in 1857. It proclaims its object to be "to provide a distinctively Christian education." As in many, if not all, of the colleges owned by the Methodist Episcopal Church, South, the Bible is studied systematically and the necessity for the religious element in all true education recognized.

The education of girls and young women is occupying considerable attention. Schools for their benefit and of various grades are scattered all over the South. It is thought that while the State may safely conduct their education in the sec-

ondary grades, the collegiate and higher training of women should be in the hands of the Church. La Grange College, in Georgia, instituted in 1833, destroyed by fire in 1860, re-



PHOTOGRAPH BY O. R. EDWARDS.

MRS. JULIA A. TEVIS.

Principal "Science Hill School," Shelbyville, Ky. For many years an educational leader in the South.

built, and amid difficulties hard to be borne, it has for a quarter of a century grown steadily and vigorously. It is the oldest Church school belonging to Southern Methodists.

Its property is valued at \$100,000. The curriculum, it is claimed, combines the best methods of school instruction with the advantages of a college training. It has a Loan Fund to help dependent young ladies to avail themselves of its advantages.

The Wesleyan Female College, at Macon, Ga., was incorporated in 1836 with the name of The Georgia Female College. From the beginning it has been under Methodist control. In the year 1881 George I. Seney, Esq., donated \$125,000 to this college, of which sum \$50,000 was designated by him as a permanent endowment of two chairs, one to be "The Lovick Pierce Chair of Mathematics and Astronomy," and the other, named by the trustees, "The Seney Chair of Mental and Moral Science." Five thousand dollars was designated by him for library, furniture, and grounds, while \$70,000 was applied to building and improvements. The twelfth day of May, Mr. Seney's birthday, is designated as "Benefactor's Day" and observed as a regular college anniversary.

Soule College, at Murfreesboro, Tenn., which began its history in 1852, being centrally located and offering a curriculum admirably arranged with reference to the present demand for the higher education of young women, is increasingly popular.

The North Texas Female College, at Sherman, Tex., was chartered in 1877. It has made a good record already, and bids fair to become an influential educational center in the "Lone Star State."

The colleges and schools of the Methodist Episcopal Church, South, being distinctively Christian in their instruction and government, it is not at all surprising that revivals of religion are common at most of them. The attendance

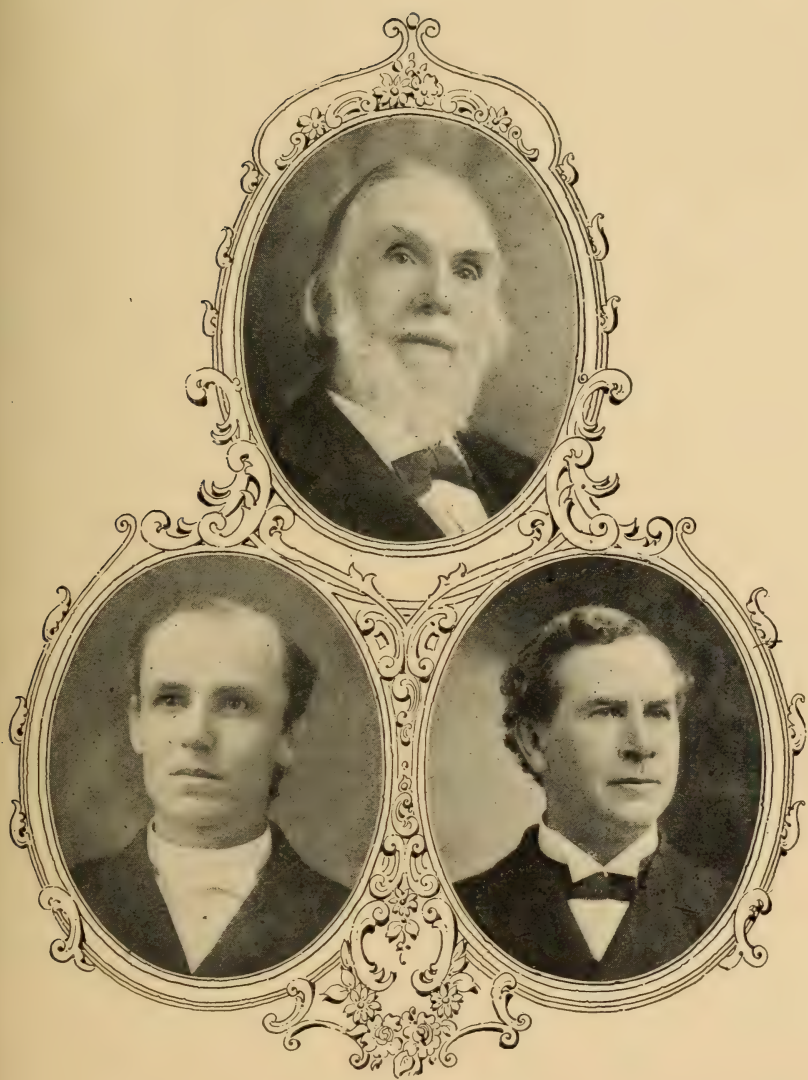
of students is now larger than ever before, and more money is being given for education than for many years.

Small schools and colleges are numerous, and their work is highly prized and their continuance strongly advocated by leading educators in the Church. They supply a great demand. They are at the same time excitants to advanced education and feeders to the institutions of a higher grade.

The Board of Education was incorporated on July 17, 1895. Dr. W. W. Smith was elected the first corresponding secretary but soon afterward resigned, whereupon Dr. R. J. Big- ham was chosen to fill the vacancy. "The thing which the Church at large considers this board more particularly to stand for is what is variously called the correlation, the coordination, the unification, the federation, and the articulation" of the several institutions of learning.

Auxiliary to the general board, and making annual reports to it, there is in each Annual Conference a Board of Education which has special charge of the work within its own territory. It makes an assessment for educational purposes, the funds realized being applied "to such educational work as it may desire to foster." Donors, however, may give special direction to their contributions. The general board has authority to make an assessment on the Church for its uses of a sum not exceeding \$10,000 in any year; "to determine what schools and educational enterprises, and also what persons, shall receive aid, etc. . . . No appropriations shall be made for buildings except from funds contributed for that particular purpose."

The board gathers statistics and publishes the same; prepares, publishes, and distributes tracts and other publications "calculated to advance the cause of Christian education."



SOUTHERN EDUCATORS.

JAMES H. CARLISLE, LL.D.
President of Wofford College.

J. C. KILGO.
President of Trinity College.

W. W. SMITH, LL.D.
Chancellor Randolph-Macon System of Colleges.

The relation of the Board of Education to the Colored Methodist Episcopal Church is unique.

Paine Institute, located at Augusta, Ga., for the preparation of preachers and teachers of the colored race, was established and its maintenance pledged by the General Conference of the Methodist Episcopal Church, South. It has already done a good work. At the meeting of the Board of Education in 1897 the "immediate and urgent need of a new building for Paine Institute" was recognized, and the Methodist Episcopal Church, South, was called upon to contribute \$25,000 for the purpose.

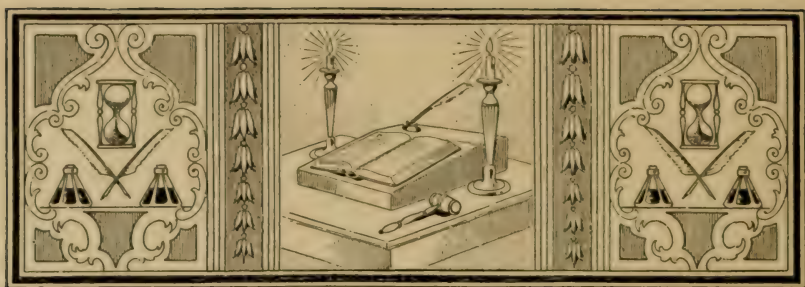
Bishop Holsey, of the Colored Methodist Episcopal Church, as well as Dr. Bigham, has been received with cordiality in the churches and at the Conference sessions, both sometimes speaking on the same platform in the interest of Paine Institute. The new building, for which \$25,000 has been raised, is to be named The Haygood Memorial Hall, in honor of the late Bishop A. G. Haygood, who by voice and pen earnestly advocated the education of the "brother in black." An annex to Paine Institute is planned by the Woman's Home Missionary Society for the education of the colored women.

Lane Institute, situated at Jackson, Tenn., although the property of the Colored Methodist Episcopal Church, is still assisted by the Methodist Episcopal Church, South, which, through these two institutions—Paine and Lane—is undertaking to do its part in the education of the colored Methodists.

Dr. William W. Smith, the head of the Randolph-Macon system of schools; Rev. Dr. W. B. Murrah, of Millsaps; and Dr. James H. Carlisle, of Wofford College, in their personal qualifications, their advanced ideas, and their influence on the Church, are good representatives of the educators in the Methodist Episcopal Church, South, while Dr. G. Wil-

liams Walker, at Paine Institute, and Rev. T. F. Saunders, at Lane College, are notably successful educators of the colored youth in the Church.

Besides these are many others, possibly not so quite well known outside their local environs, who are devotedly serving the cause of culture and religion, training youthful minds for future well-being and service. In the face of great difficulties they are putting their best life into work for which future generations will duly honor them.



CHAPTER CXXXIII

Growth

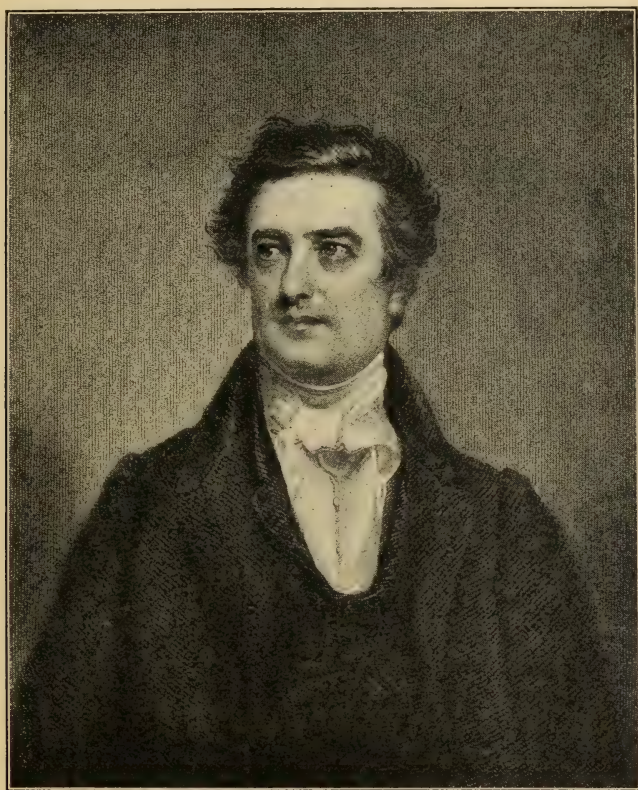
NEW LIFE.—CATALOGUE OF THE BISHOPS.—STATISTICAL COMPARISONS.—A STRONG MORAL FORCE.—THE GENERAL CONFERENCE OF 1866.—RADICAL CHANGES.—LAY REPRESENTATION.—CLASS-MEETING TEST AND PROBATION ABOLISHED.—CHURCH CONFERENCE.—DISTRICT CONFERENCE ADOPTED IN 1870.—EPISCOPAL VETO.—THE CONSTITUTION.—RELATIVE POWERS OF BISHOPS, GENERAL CONFERENCE, AND ANNUAL CONFERENCE.

THE growth of the Methodist Episcopal Church, South, since the war has been steady. The General Conference of 1866, which met at New Orleans, planned for aggressive work. The scattered ranks were speedily gathered together, and as a compact army have since been advancing steadily. The poverty which it had to endure, and against which it had to push forward the regular work of evangelism and benevolence, taught the important lessons of economy and prudence.

The men chosen from time to time to fill the episcopal office have been worthy of the position and of the confidence of the Church which elevated them.

Four bishops were elected in 1866; namely, W. M. Wightman, E. M. Marvin, D. S. Doggett, and H. N. McTyeire. At their own request Bishops Andrew and Early were at

this Conference retired from active service. J. C. Keener was elected bishop in 1870, but no further addition was made to the College of Bishops until 1882, when A. W. Wilson, Linus Parker, J. C. Granbery, R. K. Hargrove, and A. G.



FROM THE ENGRAVING BY MACKENZIE.

AFTER THE PORTRAIT BY INMAN.

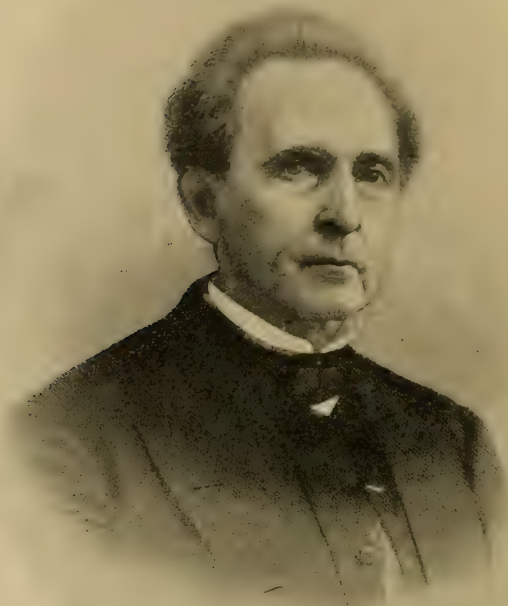
WILLIAM MAY WIGHTMAN, D.D., LL.D.

Bishop of the Methodist Episcopal Church, South, 1866-1882.

Haygood were chosen to this office. Haygood, however, declined W. W. Duncan, C. B. Galloway, E. R. Hendrix and J. S. Key were elected in 1886; and A. G. Haygood, who this time accepted, and O. P. Fitzgerald in 1890. In 1898 W. A.

Candler and H. C. Morrison were added to the board. In 1902 E. E. Hoss and A. Coke Smith were chosen.

Ten years after the General Conference of 1866 the mem-



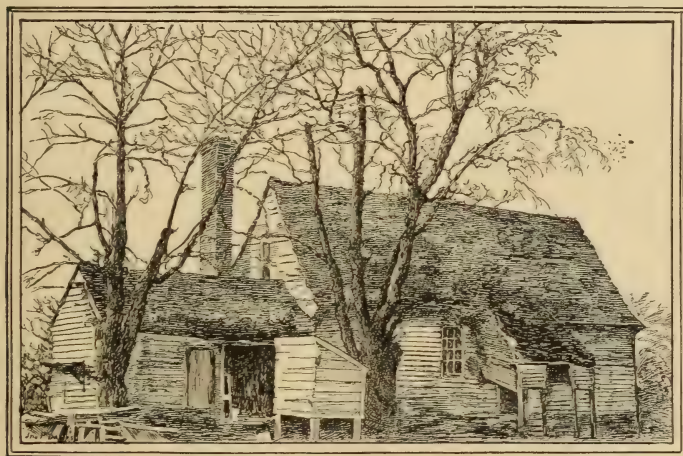
FROM THE ENGRAVING BY J. J. BUTLER.

DAVID SETH DOGGETT, D.D.

Bishop of the Methodist Episcopal Church, South, 1866-1880.
Editor Southern Methodist Quarterly Review, 1851-1858.

bership of the Church had grown from 511,161 to 742,237; in 1886 it had further grown to 1,066,377. In 1900 there were reported 6,227 traveling preachers, 5,151 local preachers, and 1,470,520 members, making a total membership of

1,481,898. Some idea of the handsome growth may be gained by noting that, while during the decade 1880-1890 the ratio of increase in the population of the United States was 24.89 per cent, that of the membership of the Methodist Episcopal Church, South, was 43.73 per cent. The steady growth in material resources has also been noteworthy. As the Church has increased in financial resources it has pushed out into new avenues of activity and benevolence. At home



BIRTHPLACE OF BISHOP DOGGETT, LANCASTER COUNTY, VA.

One of the early Methodist preaching places.

and in foreign fields it has carried the Gospel to the poor and has established schools for elevating the ignorant.

There has been not only numerical and territorial growth, but important organic changes have taken place.

Lay representation in the Annual Conferences and equal lay and clerical representation in the General Conference were two of the measures approved by the General Conference in 1866, and subsequently adopted by the requisite two-thirds

vote of the Annual Conferences. In 1870 laymen for the first time were seated in the General Conference.

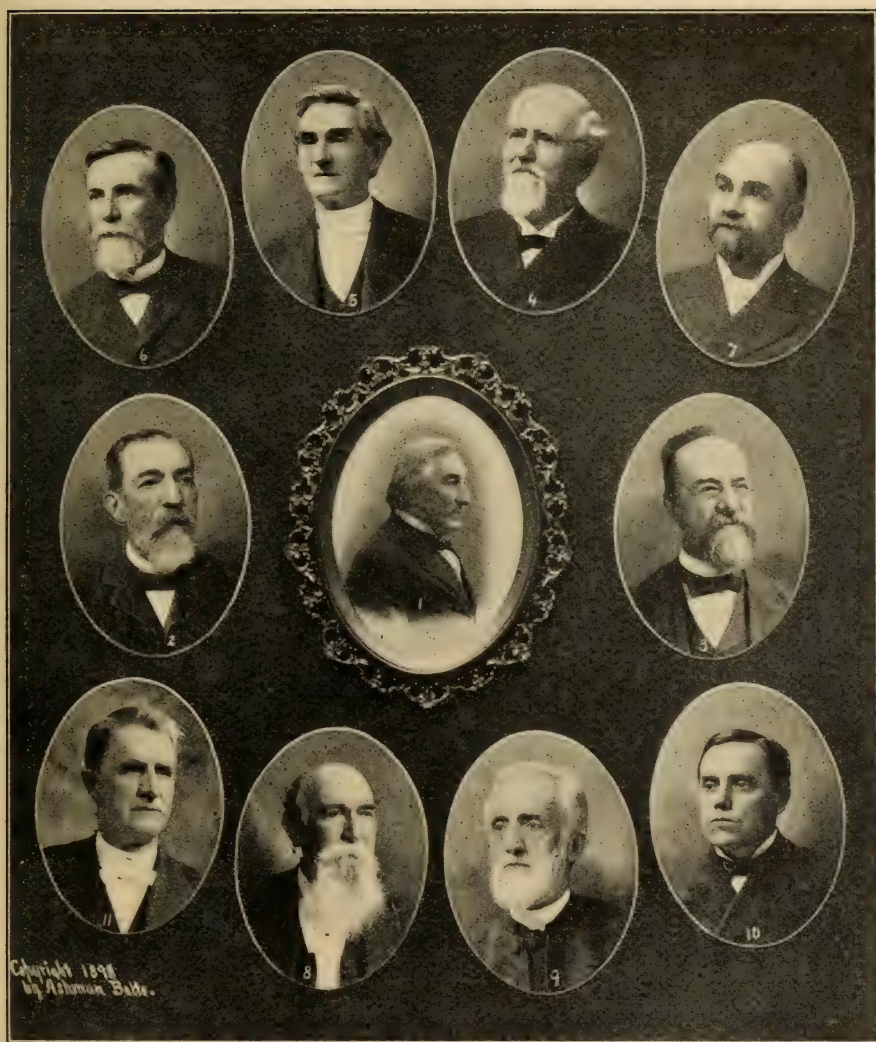
The General Conference is composed of one clerical member for every forty-eight members of each Annual Conference, and an equal number of lay members. In each Annual Conference there are four lay representatives from each presiding elder's district. The lay representatives in the General Conference are elected by the lay members of the Annual Conference; the latter are chosen by the District Conference.



LINUS M. PARKER, D.D.

The ministers and laymen in the General Conference deliberate as one body; but upon a call of one fifth of the members of the Conference the lay and clerical members may vote separately, and no measure can be passed without the concurrence of a majority of both classes of representatives.

The same General Conference which adopted lay representation also extended the pastoral term to four years, from two; abolished the six months' probation for persons entering the Church; repealed the law making attendance on class meetings a test of membership; and relegated the trials of appeals to judicious committees instead of the open Conference. It also adopted the Church Conference as a part of the Church machinery. This Church Conference consists of all the members of the church and resident members of the Annual Conference in any appointment. Its meetings are held once a month, or on a circuit at least quarterly. The preacher in charge is president. The secretary, elected



THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, 1901.

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|---------------------------|------------------------|----------------------------|-------------------------|
| 6. C. B. GALLOWAY, 1886. | 5. W. W. DUNCAN, 1886. | 4. R. K. HARGROVE, 1882. | 7. E. R. HENDRIX, 1886. |
| 2. A. W. WILSON, 1882. | 1. J. C. KEENER, 1870. | 3. J. C. GRANBERY, 1882. | |
| 11. H. C. MORRISON, 1898. | 8. J. S. KEY, 1886. | 9. O. P. FITZGERALD, 1890. | 10. W. A. CANDLER, 1898 |

annually, performs important functions. He not only records the proceedings of the meetings of the Church Conference, but also prepares and keeps in chronological order in a permanent register the names of all the baptisms and marriages within the congregation, and furnishes the pastor with an alphabetical roll of the church. The roll of the members, unless otherwise ordered, is called at every meeting, and the Conference may strike off the name of any who, on account of removal or other cause, has been lost sight of for twelve months, provided that such member reappearing and claiming membership may be restored by vote of the meeting. The Conference receives reports from pastors and the various officers of the church, and inquires what is being done for the relief of the poor of the church, for the connectional benevolences, and what may be done to advance the interests of the church in the way of circulating religious literature, establishing prayer meetings, Sunday schools, and the like. The records of the Church Conference are required to be presented to the Quarterly Conference for inspection.

The District Conference was discussed and recommended at the General Conference of 1866, but was not fully adopted as a part of the organic law of the Church until four years later. It supervises the spiritual and temporal condition of the several charges of the presiding elder's district; elects the lay delegates to the Annual Conference; licenses proper persons to preach, and renews their licenses; and recommends suitable candidates to the Annual Conference for orders or for admission into traveling connection.

In 1854 the General Conference adopted an amendment to the Discipline providing that when the bishops considered any rule or regulation adopted by the General Conference to be unconstitutional they might present to the General Con-

ference their objections with the reasons therefor; and if, after hearing the objections and reasons of the bishops, two thirds of the members of the Conference present should still vote in favor of the rule or regulation so objected to it should have the force of law; otherwise it should be null and void. This action grew out of the test case of 1844. Dr. W. A. Smith, of Virginia, who had figured prominently in the General Conference of 1844, was the author of the resolution. He contended that some detent was necessary in the ecclesiastical machinery in order to protect the constitution.

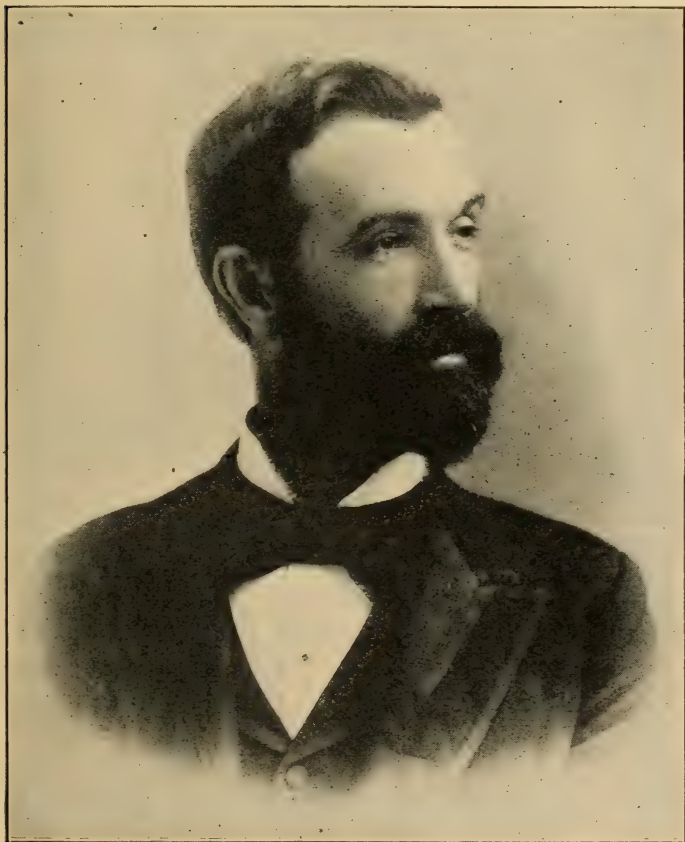
This amendment to the Discipline was not acted upon by the Annual Conferences, and the question of its constitutionality was frequently mooted. Finally, in 1870, the General Conference appointed a committee to consider and report whether any further legislation was necessary. The committee declared it to be unconstitutional, and proposed in its stead an amendment in almost the exact language of the discarded section, but providing for its reference to the Annual Conferences. The amendment proposed required that the bishops present their objections in writing, and further provided that, "if the General Conference shall by a two-thirds vote adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a Restrictive Rule, and if thus passed upon affirmatively the bishops shall announce that such rule or regulation takes effect from that time."

The amendment was adopted by the General Conference by a vote of 160 to 4, and by the Annual Conferences by a vote of 2,024 to 9.

The veto power of the bishops is different from that of the President of the United States in that it is limited to constitutional questions. Hitherto the General Conference had been the sole judge of its own actions. Under this new rule

the bishops, together with the Annual Conferences, test the constitutionality of General Conference enactments.

The constitution of the Methodist Episcopal Church, South,



ALEXANDER COKE SMITH, D.D.

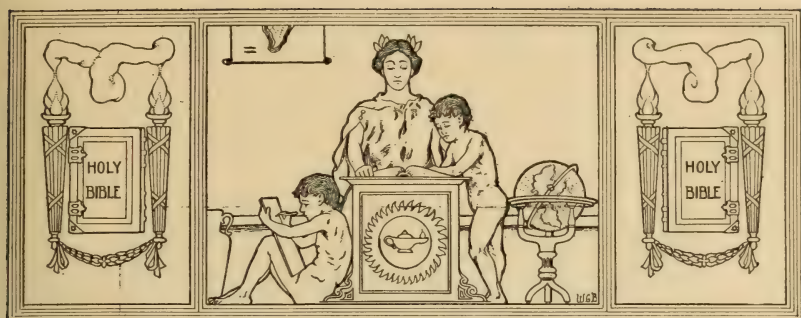
Recently elected Bishop by the General Conference of the Methodist Episcopal Church, South.

comprises the Restrictive Rules and everything covered by the same. The bishops have never exercised their veto power but once. It was on a feature of the government protected by the Restrictive Rules, and their veto stood.

The Board of Bishops is recognized as the executive and judicial, while the General Conference is the legislative, department of the Church government. Some of the functions of the executive are exercised by the Annual Conferences, and in passing on the constitutionality of General Conference enactments they also exercise a quasi-judicial function.

During the progress of the regular business of an Annual Conference the presiding bishop decides all questions of law coming before him. The Annual Conference has a right to appeal from his decision to the College of Bishops, whose decision in such case shall be final. "No episcopal decision shall be authoritative except on the case pending, nor shall any be published until it shall have been approved by the College of Bishops."

The episcopal decisions are published as an Appendix to the Church Discipline, and when thus "approved, recorded, and published they are authoritative interpretations or constructions of the law." The decisions of presidents of Quarterly Conferences on questions of law from which appeals have been taken are heard and decided by the bishop presiding at the Annual Conference.



CHAPTER CXXXIV

The Sunday School

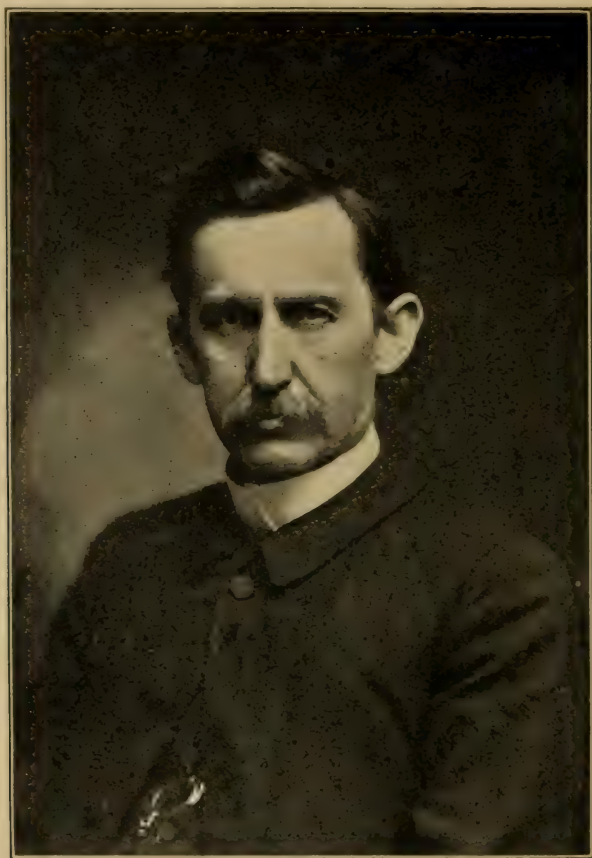
ORGANIZATION AND GOVERNMENT.—SUNDAY SCHOOL EDITOR.—CHILDREN'S DAY.—SUNDAY SCHOOL AID FUND.—STATISTICS SHOWING GROWTH.—PERIODICAL LITERATURE.—GRADED LIBRARIES.—NEW FEATURES.

THE Sunday school occupies a worthy and prominent place in the Methodist Episcopal Church, South. Great care has been exercised to so construct its government as to put it on a safe foundation and at the same time so near the heart of the people as to enlist their cordial support.

In every pastoral charge the Quarterly Conference is constituted a Board of Managers having supervision and control of all the Sunday schools within its territory. It elects a superintendent for each school under its care. The pastor is expected to give his personal attention to the catechetical and other religious instruction of the school and pay special attention to its religious state. He is to look upon the schools as an integral part of his pastoral field.

Each Annual Conference establishes a Sunday School Board, consisting of one layman and one preacher from each district, whose duty it is to give special attention to all the

Sunday school interests within the Conference territory. This Board meets annually at the seat of the Annual Conference, and serves as the Conference Committee on Sunday Schools.



JAMES ATKINS, D.D.

Editor of Sunday School Publications.

Prior to 1854 the interests of the Sunday school were promoted by local churches and Annual Conferences; there was no general connectional society linking all the schools and Conference societies together. The General Conference of that

year organized such a society. The constitution adopted made the senior bishop president of the society and two other bishops vice presidents. The number of vice presidents was multiplied by the election of one by each Annual Conference and two others by the society itself. The corresponding secretary was elected by the General Conference. He was also to be the editor of the Sunday School Visitor. In addition to the members already named, a recording secretary, a treasurer, thirty lay members, the preachers stationed in Nashville, the presiding elder of the Nashville District, and the book agents were members of the Board of Managers. This organization lasted twelve years. Its own weight retarded its progress and efficiency. In 1866 it was abolished, for the reason that it was "an inert, inoperative, and cumbrous piece of machinery."

The General Conference of 1870, however, provided a simple and more practicable plan of Sunday school government and advancement. It provided for the election of a general secretary, to whom was committed the direction of the entire department of Sunday school literature and requisites, but in 1878 the title was changed to that of Sunday school editor; to him was committed the "editorial supervision of all the publications belonging to the Sunday School Department."

The conduct of the general affairs of all the Sunday schools of the Church is placed in the hands of a Board of Managers, five in number, whose chairman is the Sunday school editor. He, with the book agents and Book Committee, provides for publishing Sunday school books and periodicals and has general supervision of the Sunday school interests of the Church.

The work of the general board is largely confined to the publication of literature. To plant new schools and provide

for their sustenance each Annual Conference may appoint one of its own members to travel throughout the territory of the Conference.

The General Conference of 1886 directed that the third



W. G. E. CUNNYNGHAM, D.D.

Sunday School Editor, 1875-1894.

Sunday in May in each year be observed by the Sunday schools of the Church as Children's Day.

The collections taken on that day are for the aid of needy Sunday schools, the advancement of the Sunday school work under the direction of the Annual Conference Sunday School

Board, and for Christian education. Eighty per cent of the collection is retained by the Conference Sunday School Board, ten per cent paid to the General Sunday School Board at Nashville, and ten per cent to the General Board of Education. Any surplus remaining in the hands of the Annual Conference Board at the end of each year, after all demands within its territory have been fully met, is divided equally between the Annual Conference Board of Education and the General Sunday School Board. The official program for Children's Day is prepared by the Sunday school editor and the secretary of the General Board of Education.

During the centennial year, 1884, the sum of \$8,813 was raised for general Sunday school purposes. This became the beginning of a fund ordered by the General Conference to be known as the Centennial Sunday School Aid Fund. This fund, to which additions have since been made, has been safely invested and the interest used in aiding Sunday schools under plans and restrictions provided by said committee.

The greatest hindrance to the success of the department has been the lack of money in some places, arising frequently from the pressing demands for rebuilding and repairing the ruined churches and schools. The progress, however, has been steady, and the foundations have been so strongly laid that there is every ground for most hopeful anticipation.

The following table shows the numerical growth, by decades, of the Sunday school work since 1866, the year in which Sunday school statistics were first printed in the General Minutes:

Years.	No. of Schools.	Increase.	Teachers.	Increase.	Scholars.	Increase.
1866	3,585		24,489		158,458	
1876	7,449	3,864	49,808	25,319	360,601	202,143
1886	11,177	3,728	77,517	27,709	612,519	251,918
1896	13,997	2,820	103,278	25,761	839,486	226,769

The Sunday school periodical literature is worthy of special mention, the editors having been chosen on the ground



BISHOP ATTICUS G. HAYGOOD.

Sunday School Secretary, 1870-1878.

of special literary ability and peculiar personal fitness for the duties of the office. Ever since the organization of the

Methodist Episcopal Church, South, the issues of the Sunday school press have been of an exalted character.

The Sunday School Magazine was first published in 1870, when Rev. Dr. A. G. Haygood was Sunday school secretary. It was at first a thirty-two-page monthly, but so popular did it become that it was subsequently enlarged to sixty-four pages. It contains the International Lessons, Normal Department,



DRAWN BY W. B. DAVIS.

HOME OF BISHOP HAYGOOD.

Doctrinal Teaching, The Voice from the East, Lesson Illustrated, Primary Class Teaching, Teacher's Question Drawer, editorials, selections, and the like. Its circulation is confined largely to teachers, officers, and older scholars.

The Sunday School Visitor was begun in 1851, at Charleston, S. C., by Dr. T. O. Summers. It is a four-page illustrated paper, intended for the children and youth. There are three editions—weekly, semimonthly, and monthly. It is the oldest series of Sunday school publica-

tions. The Senior Quarterly, octavo, for Bible classes and advanced scholars, and the International Quarterly, and other publications for the use of younger scholars, have a wide circulation.

A series of graded libraries has been arranged, many of them the production of the choice writers. The Sunday School Board has encouraged the use of the funds raised on Children's Day for the establishment and maintenance of a library in every Sunday school.

Great care is exercised by the editor to recommend only the best books of other publishing houses as worthy of a place in the Sunday school of his Church. He uses for his government the following ten rules of criticism, or tests:

(1) Is the literary style of the book good? (2) Is it interesting? (3) Is it instructive and helpful? (4) Is its religious tone and teaching positive, or merely incidental? (5) Is it sound in doctrine, polity, morals, and religious sentiment? (6) Does it contain sentiments distasteful to our readers? (7) What does it teach, and with what success? (8) Can it be safely recommended as a good book for Sunday school libraries? (9) To whom is it best adapted—children, youth, or adults? (10) On the score of merit, is it first, second, or third class?

Great improvement has been made in the equipment and conduct of the Sunday school. The graded school is being adopted in whole or part in many sections of the Church, while the idea itself is taking hold of the people's thought. In the construction of the modern church edifice great attention is being paid to the needs of the Sunday school. The leaders in Sunday school work, indeed, are aiming at the highest ideals in their department.



CHAPTER CXXXV

The Marshaling of the Youth

ORGANIZING THE YOUNG PEOPLE FOR SERVICE.—THE EPWORTH LEAGUE ADOPTED.—ITS AIMS AND METHODS.—A FRATERNAL LINK.—CHATTANOOGA IN 1895.—THE SECOND CAPTURE OF LOOKOUT MOUNTAIN.—MISSIONARY RIDGE AND CHICKAMAUGA.—ONE ARMY VERSUS A COMMON ENEMY.

EARLY in the year 1890 it was found that in different parts of the Methodist Episcopal Church, South, the young people were organizing societies for the purpose of doing Christian work under the supervision of the pastor and subject to the local Quarterly Conference. These societies, while dissimilar in form of organization and purely local, nevertheless had a common purpose, and were the outward manifestation of a keenly felt want in the Church for a strong movement to help the youth to activity and consecration.

It is not surprising, therefore, that when the General Conference met at St. Louis, Mo., there were presented a number of memorials, petitions, and resolutions asking that body to "authorize the organization of young people's societies, so that they might be assisted in their efforts, and that the Church might have general direction and oversight of them."

The General Conference authorized the general Sunday School Committee to take the matter in hand and "push the work as rapidly as possible."

At the next regular meeting of the committee, at Nashville, in December, 1890, the subject was freely discussed, a constitution and by-laws were adopted for the organization and conduct of local societies, and an appeal sent to the pastors of the churches requesting their cooperation in carrying out the order of the General Conference. The committee recognized the societies already formed and urged their organization in every pastoral charge.

What name should the young people's societies bear? This question the committee did not at once decide, waiting to discover the wishes of the young people themselves. In response to requests that appropriate names be suggested many answers were received, some being "very amusing." After careful consideration the committee decided that none "seemed so well adapted and so appropriate as the name chosen for the societies of the Methodist Episcopal Church"—the "Epworth League." It was undoubtedly "a happy coincident that the young people of America, working in the ranks of the three branches of Methodism, should be banded together under one common Master, one common cause, and one common name." The Epworth League is the tie which binds the Methodist youth of North America.

The society was heartily adopted, and by the close of the year 1891 the membership approximated 30,000. In the charter register the chapter organized at First Church, Memphis, Tenn., December 28, 1890, has the distinction of being No. 1. There are two claimants to the right to be called No. 2, both in Missouri: one in St. Paul's Church, St. Louis, the other in Farmington.

When the General Conference met in 1894, at Memphis, Tenn., “so rapidly had the work grown, and so manifest was the need of the work being well planned and managed,” that more thorough plans were agreed upon. It was thought best that the general Sunday School Committee should be relieved of the mul-

titudinous details of this new work. The Epworth League was therefore made a special department of the connexional work of the Church, with the Rev. Dr. S. A. Steel as general secretary, and a Board of Directors was appointed. A paper for the members of the Epworth League and to advance the interests of the society was ordered to be published, the general secretary to be also its editor.



PHOTOGRAPH BY SWARTHOUT.

S. A. STEEL.

Epworth League General Secretary, 1894-1898.

The central office was located at the Publishing House at Nashville, Tenn.

The Board of Directors at its first meeting, in June, 1894, adopted a new constitution and by-laws. It also, after having solicited and received suggestions from various members of the League, adopted “The Epworth Era” as the

name for the League organ. It was suggested by a member of McKendree League, Nashville.

The Maltese cross was adopted as the League emblem, and for the motto "Rich in Good Works," which had previously been employed, was substituted "All for Christ," as being more comprehensive and more suggestive of the spirit and aim of the League. Old gold and white were selected as the League colors and the violet as its distinctive flower.

It was ordered that all Leagues report to the central office at Nashville, be there recorded, and receive a charter therefrom. The form of charter adopted is, as to typography and color, a facsimile of the one issued by the Methodist Episcopal Church from its central office at Chicago.

In the foreign field the League is recognized as an evangelizing agency and an educational force. There are eight or ten Leagues in China, and it is being adopted also in Japan, Brazil, and Mexico.

There are 5,043 chartered chapters in the Methodist Episcopal Church, South, with a membership of 226,935. The Junior League, composed of the children of the Church who at a certain age graduate into the Senior League, reports 21,980 members. A considerable number of young people's societies, embracing in part or altogether the features of the Epworth League, have been organized at different places, and are thriving, but have not been reported to the central office for registration. One of the most noticeable features of the work of the League recently observed has been the activity and liberality displayed in behalf of the cause of missions.

One of the connecting links between the youth of the two Methodist Episcopal Churches is the scheme for topics for the weekly Epworth League devotional meetings.

which has been adopted by both in common. It is a pleasing fact that, by previous agreement, every Sunday evening the young people of Methodism throughout the United States study the same part of God's word and think and speak on the same topic.

An examination of the constitution of the Epworth League of the Methodist Episcopal Church, South, reveals slight differences from that of the Methodist Episcopal Church. The main features, however, are the same.

The constitution avows the object of the Epworth League of our Southern brethren to be "the promotion of piety and loyalty to our Church among the young people, their education in the Bible and Christian literature, and their encouragement in works of grace and charity." There are two classes of membership: (1) Active members, persons over twelve years of age, who after being duly elected answer affirmatively the question, "Will you observe the rules and regulations of the Epworth League, attend its meetings,



AFTER A PHOTOGRAPH BY THUSS.

H. M. DU BOSE, D.D.

Epworth League General Secretary, 1898-.

as far as possible, and take some part in them?" No other pledge is required. (2) Honorary members, who contribute one dollar or more to the objects of the League.

The officers of the League are a president, three vice presidents, a secretary, and a treasurer, elected by ballot semiannually, in April and October, and whose names are reported to and registered at the central office. The president must be a member of the Methodist Episcopal Church, South, and all the officers must be approved by the Quarterly Conference. The president, the vice presidents, and the preacher in charge constitute the "League Council," which meets monthly, before the regular business meeting of the League, "to consider applications for membership and to suggest plans to present to the business meeting."

The work of the League is divided into three departments: (1) The Department of Worship; (2) The Department of Charity and Help; (3) The Department of Literary Work. The works of entertainment and social intercourse are not made regular departments of the League.

The general management of the Epworth League is vested in a board of thirteen managers, known as "The Epworth League Board." It is composed of one bishop, six traveling preachers, and six laymen, all elected quadrennially by the General Conference, on the nomination of the Standing Committee on Epworth Leagues. The general secretary is, ex-officio, a member of the board. The officers of the board, namely, the president, three vice presidents, a general secretary, and a treasurer, together with the editor of the League organ, constitute an Executive Committee who act for the board ad interim and fill all vacancies, subject to the approval of the board.

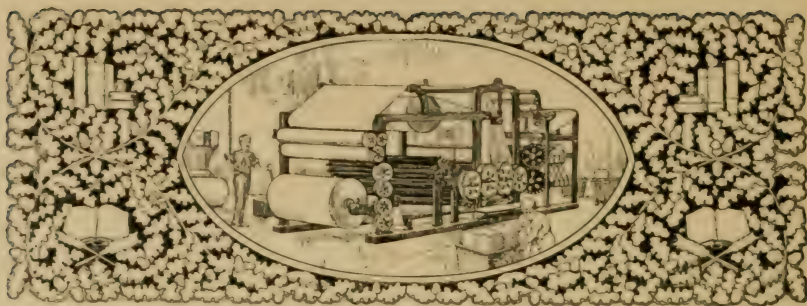
All local Leagues are under the direction and control of

the preacher in charge and the Quarterly Conference, and reports are required to be made to the Quarterly and Annual Conferences.

The International Epworth League Conferences form epochs in Epworth League history. Mingling together in sacred song, in prayer and recreation, at Chattanooga, Tenn., in 1895, were the sons and daughters of men who thirty years before had faced each other in battle. Together this army of Christian young people captured Lookout Mountain at sunrise, and amid the glory of the new day these spiritual children of John Wesley sang Bishop Ken's immortal doxology, "Praise God, from whom all blessings flow." At Missionary Ridge and Chickamauga the Epworth Leaguers stood on the breastworks thrown up years ago by the contending armies.

The Maltese cross was the corps badge. All belonged to the same army. Devotion to the same Commander and defiance to the same enemy were vowed by these Epworth Leaguers of the two chief Methodisms of the United States, while their allies from Canada witnessed the holy compact.

More recent Conferences, at intervals of two years, have been held at Toronto, Indianapolis, and San Francisco.



CHAPTER CXXXVI

The Press

BOOK AGENCY.—PUBLISHING HOUSE.—MISFORTUNES.—WRECKED DURING THE WAR.—FIRE.—CRUSHING DEBT.—BONDS ISSUED.—MCFERRIN'S LABORS.—BOOK COMMITTEE.—BOOK AGENTS.—BOOK EDITOR.

THE Louisville Convention in 1845 recognized a Book Concern as indispensable to the prosperity of the Methodist Episcopal Church, South, and appointed John Early and John McFerrin book agents, authorizing them "to receive propositions for the location of a Book Concern, and also moneys and contributions for building up the same, and to report" to the coming General Conference. The General Conference in 1846 decided against the establishment of a Book Concern, but provided for a book agency, with depositories at Louisville, Ky.; Charleston, and Richmond, and ordered collections to be taken throughout the Church for the purchase of stock. John Early was appointed agent, and the editors of the *Advocates* at Charleston, Richmond, and Louisville were to act as his assistants, subject to his direction in matters pertaining to the business. The collections amounted to \$7,114, with which capital the work was vigorously continued. By January 1, 1849, the net capital amounted to \$25,866.

The division of the properties and funds of the Methodist Book Concern brought to the treasury of the Methodist Episcopal Church, South, the sum of \$331,073 in cash and interest-bearing bonds, which was available capital for conducting the business of a publishing house. As \$16,604 had already been contributed in Nashville, Tenn., for a suitable building, and the net capital of the book agency had, by January, 1853, increased to \$38,475, the total available assets at that date for a publishing house amounted to \$386,152.

The General Conference of 1854 at once prepared plans for extensive work, and determined to establish at Nashville the Publishing House of the Methodist Episcopal Church, South, to be under the control of two agents and a Book Committee. In August of the same year a site was purchased. The buildings on the site were suitably remodeled and the business begun. The total cost of the property and improvements was \$37,382. On August 1, 1855, the agents reported the net assets to be \$329,849, and in 1858 they were \$358,855. The house was, however, reported to be passing a crisis, "its liabilities being \$101,000, while its available resources amounted to only about one half of that sum. So many large demands were made upon the funds of the house by order of the General Conference that the working capital was uncomfortably reduced." The balance in favor of the Book Concern on March 1, 1862, was nearly \$7,000 less than in 1855. The civil war, which brought ruin to every other material interest of the Methodist Episcopal Church, South, did not permit the Publishing House to escape. When Fort Donelson fell into the hands of the Federal army under General Grant, and Nashville was captured, the Publishing House was seized by the victorious army. They used it as a

printing office and for other purposes, exhausted all the stock, and used up the machinery.

When the war closed, McTyeire says, "the Publish-



DRAWN BY P. E. FLINTOFF.

HOMES OF THE SOUTHERN METHODIST BOOK CONCERN, NASHVILLE, TENN.

The upper building was occupied from 1854 to 1872; the lower since 1872.

ing House and Missionary Society wrecks were patched up and sent forth desperately, to sink or swim. There

was no capital and but little credit; no supply, much demand."

In 1866 the Rev. A. H. Redford became book agent. He reported, in June, 1866, that while the liabilities were about the same as in 1862, the assets were \$236,365 less. In 1872 the buildings at Nashville were burned. The agent, who is described as being "energetic and hopeful by natural disposition," at once began to rebuild upon a more extensive scale. There came upon the country the following year, however, a financial panic, and the Publishing House at Nashville did not fail to feel the stress which was crushing many institutions possessed of larger capital and wider patronage. When the General Conference met in 1878 the outlook was almost hopeless, its liabilities exceeding the assets by nearly \$125,000.

The Book Committee were empowered and directed to negotiate with the creditors, looking to an extension of time, and to pay the debts as rapidly as possible from any available funds. They were authorized to sell "a part or the whole of the real estate, and all or so much as they might deem best of the fixtures, machinery, and furniture of every kind, if a reasonable price could be obtained," and if it were required to meet the obligations of the house. The Rev. John B. McFerrin, who had been the agent in 1858, noted for financial ability and influential throughout the Church, was again called to the position.

It was agreed to issue \$300,000 four per cent bonds, payable 1900-1920, and for two years Dr. McFerrin devoted himself to selling these bonds, being efficiently aided by the Rev. R. H. Young.

The condition of the country improved under the resumption of specie payments. The house became popular again

and prosperous. By September, 1879, sufficient funds had been secured and the work of adjustment and settlement fairly commenced. A gradual reduction of the debt ensued. On April 1, 1882, it was \$225,724; four years later it was \$85,885. As fast as the funds were available the bonds were canceled, and the month before Dr. McFerrin died, May 10, 1887, the indebtedness had been reduced to \$68,400.



J. D. BARBEE, D.D.

Book Agent, 1887-1902.

D. M. SMITH.

Junior Book Agent, 1890-.

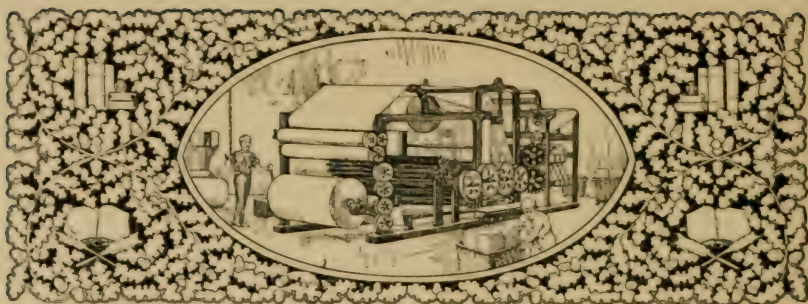
Dr. J. D. Barbee, of the Tennessee Conference, was appointed to fill the vacancy caused by McFerrin's death. He was reelected by the General Conference in 1890, with Mr. D. M. Smith as assistant agent; in 1894 and 1898 they were continued in office. Rev. Robert J. Bigham, D.D., succeeded Dr. Barbee in 1902.

The relations of the general book agents and the Book Committee are clearly defined by the Discipline. Prior to

1878 the committee were recognized merely as advisers to the agents, but since that date the control of the Publishing House has been in their hands.

The Book Committee consists of six clerical and seven lay members chosen by the General Conference. Five of the committee must be members of a church in or near Nashville. They have full power to prescribe rules and regulations for the government of the agents elected by the General Conference to conduct the business of the house; to require reports from the agents at least once a month, showing the condition of the entire business; once a year at least to settle with the agents on the principles which govern the relations between principal and agents; to suspend agents at any time for mismanagement or misconduct and make temporary appointments during the intervals of the General Conference; to fix the salaries of the agents and editors at Nashville up to a certain specified limit; to hear complaints against editors, and to suspend such until full investigation is made and the case settled by a committee appointed for the purpose. The Book Committee, a majority of the bishops concurring, have power to fill vacancies in their own committee or any office connected with the Publishing House.

By authority of the General Conference the general book agents publish weekly *The Christian Advocate* at Nashville, the editor of which is elected by the General Conference. The book editor, also chosen by the General Conference, edits all the books published by the house except the Sunday school books and periodicals, over which the Sunday school editor has sole jurisdiction.



CHAPTER CXXXVII

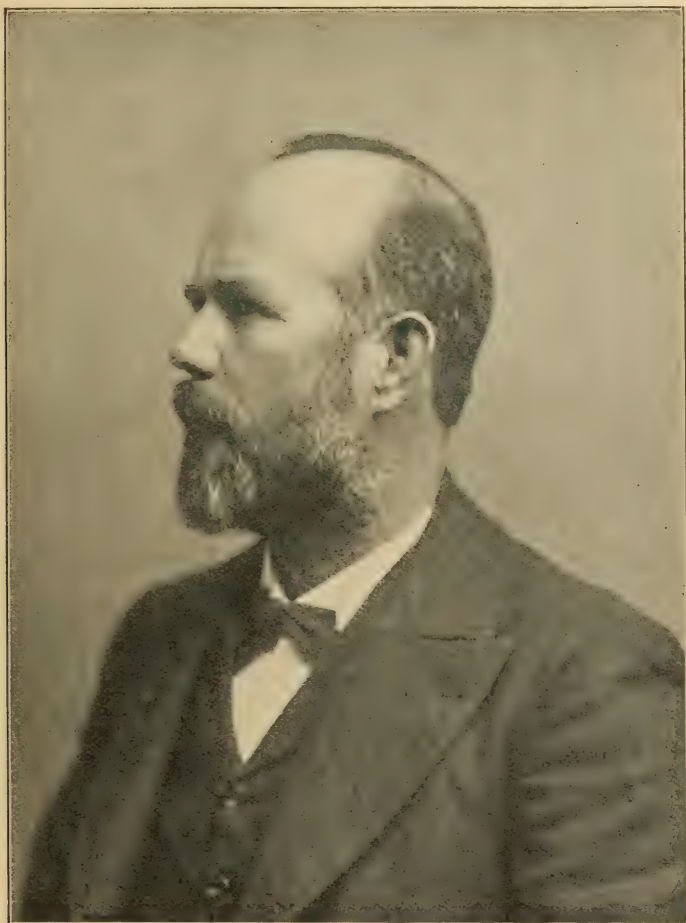
Literary Achievements

NASHVILLE CHRISTIAN ADVOCATE.—THE BOOK EDITOR.—DISTINGUISHED AUTHORS.—METHODIST THEOLOGIAN.—INSPIRING BIOGRAPHIES.—VALUABLE HISTORIES.—MISCELLANEOUS WORKS.

NOTWITHSTANDING the manifold and serious embarrassments which its publishing interests have suffered, the Methodist Episcopal Church, South, has achieved considerable distinction in the realm of letters. The early leaders were vigorous writers as well as strong debaters, and while the younger generations have been urged to esteem the pulpit as the citadel of power, the influence of the press has been accorded its proper place.

The Church periodicals have always been a source of strength, and the concentration of patronage on strong and well-supported organs has been its policy. The Nashville Christian Advocate, at first called the Southwestern, is the principal weekly publication. Thomas Stringfield, a Kentuckian by birth, a soldier under Jackson, wounded in the war of 1812, in the itinerant ranks at the age of twenty years, a good writer, a strong debater, and loyal to truth, was the first editor, holding the position from 1836 to 1841. He

died in Tennessee, June 12, 1858. His daughter became the editor of the Woman's Missionary Advocate.



FROM A PHOTOGRAPH BY CALVERT & TAYLOR.

E. E. HOSS, D.D.

Editor of The Christian Advocate, Nashville, Tenn.
Elected Bishop, 1902.

J. B. McFerrin succeeded Stringfield, and was in 1858 succeeded by McTyeire, followed in 1866 by Dr. Summers.

From 1862 to the close of the civil war the publication of the paper was suspended. In 1878 Summers was succeeded by Dr. (now Bishop) Fitzgerald, who in turn was succeeded in 1890 by Dr. E. E. Hoss. He has established the Advocate in the affections of the Southern Methodists. By his clearness of thought, bravery in expressing his convictions, as well as by his broad charity and Christian brotherhood, he has won for himself the regard of Christians everywhere.

One of the most influential positions in the Methodist Episcopal Church, South, is the book editorship. The Church has been remarkably fortunate in its selection of men to occupy this position. All its books, except those in the Sunday school department, come under the supervision of the book editor, who is also the editor of the Methodist Review. Dr. Summers had held the office with distinction for twenty-eight years, when he was followed, in 1882, by Dr. William Pope Harrison. Born at Savannah in 1830, educated at Emory College, then a Methodist pastor, in 1870 he became editor of the new Monthly Magazine, published by the Church, and from 1882 to 1894 book editor. In 1894 Dr. John James Tigert was elected to this increasingly important and honorable position. He is one of the strongest writers the Methodist Episcopal Church, South, has ever had. He was born in Kentucky in 1856, is an alumnus of Vanderbilt College and of the Southern Baptist Theological Seminary, served for four years as a pastor, in 1882 became professor of moral philosophy in Vanderbilt University, retiring in 1890 to become a pastor again, in which position he remained until he entered upon the duties of book editor.

The literary publications other than periodicals which have been issued by the press of the Methodist Episcopal Church,

South, have wielded great influence, strengthening and solidifying the Church and increasing its religious efficiency.



PHOTOGRAPHED BY CALVERT & TAYLOR.

JOHN J. TIGERT, D.D.

Editor of the Methodist Review and book editor.

One of the most distinguished writers in the Church South was Bishop Bascom. His pen was one of the mighty factors in the 1844 controversy and the Louisville Convention.

He was the first editor of the *Quarterly Review*, serving from 1846 to 1850, when he was elected to the episcopacy. His published works display his broad mental scope and are a rich legacy to the Church and to the world. They comprise four volumes: *Sermons from the Pulpit*; *Lectures on Infidelity and Various Important Topics*; *Lectures on Moral and Mental Science, Moral and Political Philosophy, Natural Theology, and the Philosophy of Letters*; *Sermons and Sketches*.

From 1836 to 1840 Bishop William Capers was the editor of the *Southern Christian Advocate*. He wielded a ready pen, but his best known books, strangely enough, are *Catechisms for Negro Missions* and *Short Sermons and True Tales for Children*. Zeal for the slave children's salvation and his simplicity and humility enabled him to devote time and toil to the preparation of these books. His catechism has never been excelled as an exposition of Gospel doctrine. He wrote his biography, *Recollections of Myself in My Past Life*, which with other material relating to the distinguished bishop, collected by Dr. Wightman (afterward bishop), was published in 1859.

Highly esteeming the character and work of the leaders in the organization as well as subsequent influential personages in its history, and desiring to permanently record their deeds, the Church has from time to time published interesting biographies of the early bishops and their coadjutors, and of those who early caught their spirit and steadily emulated their example. Robert Paine has laid the Methodist world under lasting obligation, and at the same time won laurels as an author, by writing and publishing, in two volumes, *The Life and Times of Bishop McKendree*. The same was afterward abridged by Bishop McTyeire.

Dr. Thomas O. Summers, an Englishman by birth, was

one of the most prolific writers in the Methodist Episcopal Church, South. He began his literary career in 1846 as assistant editor of the *Southern Christian Advocate*. He was secretary of the Louisville Convention in 1845, the assistant secretary of the General Conference of 1846, and secretary of each General Conference thereafter until and including that of the year 1882. He compiled hymn books, was book editor of the Church from its organization, the founder and for four years editor of the *Sunday School Visitor*, and revised and edited hundreds of books for the Church. His principal works are commentaries—on the Gospels, the Acts, and the Ritual of the Methodist Episcopal Church, South; a *Treatise on Baptism*; a *Treatise on Holiness*; *Refutation of the Theological Works of Paine* (not answered in Bishop Watson's *Apology*); and two volumes on *Systematic Theology*. In later years he was the professor of systematic theology in Vanderbilt University and dean of the theological faculty. He died on May 6, 1882.

Atticus G. Haygood, pastor, editor, educator, bishop, was a busy writer. His *Our Brother in Black* created much interest at its appearance and was a valuable contribution to the literature on the negro problem. His other works are: *The Man of Galilee*; *The Monk and Prince*; *Our Children*; *Our Keepsake*; and several important pamphlets.

Dr. William P. Harrison's published works are: *Theophilus Walton*, or *The Magnets of Truth*, a controversial work published in 1858; *Lights and Shadows of Forty Years* (1883); *The Living Christ*, a discussion of the scriptural doctrines respecting the person, character, and work of Christ (1884); *The High Churchman Disarmed*, a *Defense of our Fathers* (1886); *Methodist Union*, read by Methodists of all sections and answered by Bishop Foster and the Church papers of the

Methodist Episcopal Church (1892); *The Gospel among the Slaves*, an historical sketch of the Plantation Missions, highly commended by the Church press, North as well as South. His *Lights and Shadows of Forty Years* was published over



W. P. HARRISON.

the pen name Henry Heartwell, and is a volume of "scenes from real life given in twelve attractive stories, from each of which the reader will derive lessons of advantage."

Bishop O. P. Fitzgerald has produced important biographies of Judge Longstreet, T. O. Summers, and J. B. McFerrin.

The other productions of his pen are of a high order. His California Sketches, or Vanishing Phases of Life among the Gold Seekers, is a thrilling book, replete with entertainment and moral instruction. His Bible Nights is a well-spring of divine truth. Centenary Cameos, 1784-1884, portrays "the spirit and achievements of each of the forty-one characters chosen to illustrate the rise and progress of our beloved Methodism." His illustrated book entitled The Menagerie, written for "live boys of all ages," is a practical evidence of the versatility of his pen. Bishops Fitzgerald and Galloway have jointly projected a series of booklets to include biographical sketches of eminent Methodists.

Bishop Galloway's pen has entered other realms, and has produced Methodism, a Child of Providence; Handbook of Prohibition; Aaron's Rod in Public Morals, and Discussion with Hon. Jefferson Davis on Prohibition; a Circuit of the Globe; Modern Missions, their evidential value; and the life of Bishop Linus Parker.

At the Louisville Convention in 1845 J. B. McFerrin was chairman of a committee appointed to prepare and publish a history of the organization of the Methodist Episcopal Church, South. It was published at the office of the Southwestern Christian Advocate, the Rev. Dr. Moses M. Henkle performing much of the literary labor of the publication. It was considered an important work. McFerrin, who held every office in the gift of the Church except that of bishop, and distinguished himself in each, possessed great influence as an editor. He was keen in detecting and quick at attack on heresy of every kind. His early writings were directed largely to a defense of his Church. Of this period of his life his biographer says that, "His grief at parting with his brethren in the North, whom he sincerely loved, and for the neces-

sity laid upon him to take a position at the front in the fight against them, was largely compensated by the pleasure he enjoyed in a tournament with a foe worthy of his steel. He was a sort of clerical *Cœur de Lion*, who being always ready for a fight found a fight always waiting for him somewhere."

He himself in 1875 wrote: "In all my controversy I never intentionally misrepresented any of the facts involved; neither did I intentionally pervert or misstate the argument of an opponent. I may not always have been in the right, but I thought always that I was the advocate of the truth and of what was acceptable in the sight of God." In all his controversial writings his wit sparkled, his sarcasm cut, while his humor charmed even those wounded and irritated by his sharpest weapons. His *Methodism in Tennessee* is a valuable contribution to the growing series of local Church histories. *Methodism in Alabama* has been written by the Rev. Dr. Anson West; *Methodism in Mississippi* by the Rev. John G. Jones; *Methodism in South Carolina* by the Rev. Dr. Albert M. Shipp; *Methodism in Texas* by the Rev. Dr. Homer S. Thrall. Rev. W. P. Lovejoy's *Methodism in the United States*, Rev. M. H. Moore's *Pioneers of Methodism in North Carolina and Virginia*, and Dr. A. H. Redford's *Organization of the Methodist Episcopal Church, South*, are very helpful to the student of Methodist history.

Bishop McTycire's *History of Methodism*, published at the time of the celebration of the Centennial of the Christmas Conference, which occurred five years before his death, is highly prized by the entire Methodist family. It is considered the bishop's greatest literary production. He was an influential editor, writing always with a far-reaching purpose, and instrumental in producing many changes in the polity of

his Church. His other published works are Catechism of Bible History; Manual of the Discipline; Duties of Masters; Catechism of Church Government, afterward published in Spanish; Rules of Order; and a volume of sermons.

The Review published by the Methodist Episcopal Church, South, was discontinued during the civil war, but Dr. A. T. Bledsoe's Southern Review served as the connecting link in the Review series. This publication was of a high literary order. Bledsoe was a man of extraordinary talent, a distinguished metaphysician and teacher. Born in 1809, graduated at West Point at the age of twenty-one years, at Fort Gibson as a lieutenant until 1832, when he resigned, he forsook the ranks of the army to become a teacher of mathematics, in which capacity he distinguished himself at Kenyon, Miami, University of Mississippi, and the University of Virginia. From 1848 to 1853 he was a counselor at law in Illinois and during the civil war was assistant secretary of war of the Southern Confederacy. His published works are Examination of Edwards on the Will (1856); A Theodicy, or Vindication of the Divine Glory (1856); Philosophy of Mathematics (1862), and many contributions to the leading literary, scientific, and theological reviews of this country. His death occurred on December 1, 1897.

Rev. W. G. E. Cunnygham's work in the Methodist Episcopal Church, South, in behalf of Sunday Schools and foreign missions has been of a permanent value. His pen has given to the Church a History of Sunday schools; a Catechism; a Sunday School Hand Book; Young People's History of the Chinese; and Thoughts on Missions. Besides the publications already mentioned as coming from the bishops of the Church, Bishop Doggett has published a volume of sermons; Bishop Granbery a Dictionary of the

Bible; Bishop Hendrix a volume of travel, *Around the World*; Bishop Keener *Post Oak Circuit*; and Bishop Wilson *Missions of the Methodist Episcopal Church, South, Witness to Christ* (Cole Lectures for 1894), and *Wrestling Jacob*; William Burkett has written a two-volume *Commentary on the New Testament*; T. N. Ralston *Elements of Divinity*; A. A. Lipscomb *Studies in the Forty Days*, and a supplemental volume. *Discussions in Theology*, thirteen lectures prepared by the Chancellor and Theological Professors of Vanderbilt University, is a clear and forceful exhibit of Methodist theology. Leo Rosser's *Initial Life; or, The Lost Principle Restored*, is an exposition of the "doctrines of total depravity, regeneration and their cognates philosophically considered in the light of reason and of revelation." J. M. Boland has written *The Problem of Methodism*, a review of the "residue theory of Regeneration and the Second-change theory of Sanctification and the Philosophy of Christian Perfection." Leo Rosser published a reply to Boland's book. These volumes are valuable contributions to the theological literature of the Church.

Besides the books of travel already mentioned, Bishop Marvin's *To the East by Way of the West*; Chapman's *Lands of the Orient*; R. A. Young's *Sketchy Pages of Foreign Travel*, *Twenty Thousand Miles over Land and Water*, and Mrs. Bishop Wilson's *Letters from the Orient* are of a high literary order, entertaining and instructive.

Dr. J. H. Carlisle, President of Wofford College, has contributed *The Young Astronomer*; T. S. Hubert, *Revivals of Religion*; H. T. Hudson, *Methodist Armor*; and A. P. McFerrin, *Heavenly Shadows*, and a volume of *Sermons for the Times*.

Dr. W. F. Tillet, the dean of the faculty of the Theolog-

ical School of Vanderbilt University, has performed the same work for the Methodist Episcopal Church, South, as Nutter did for the Methodist Episcopal Church. In *Our Hymns and their Authors*, following each hymn, numbered to correspond with the *Standard Hymn Book*, he has furnished all the obtainable facts connected with its history and author. It is a highly interesting and helpful book, displaying wide research, a keen poetic taste, a lofty appreciation of the good and a fine perception of the beautiful.

Dr. Tigert, to whose work as Book Editor reference has already been made, has been a very busy writer; his pen is seldom idle. He has published a *Handbook of Logic*; *The Preacher Himself*; *Summers' System of Theology* revised; *Glossary of Theology and Philosophy*; and a *Constitutional History of American Methodism* which is, to use the language of Bishop Keener, "lucid, exact, fair, historical," and in reference to which Bishop Ninde said, "Our common Episcopal Methodism is under large obligations to Dr. Tigert for the fruits of exhaustive research in so important and fruitful a field."

Rev. Dr. H. M. DuBose is the poet of Southern Methodism. *Unto the Dawn* is his latest published work. His *Rupert Wise* is highly commended.

William Malone Baskervill, professor of English Literature in Vanderbilt University, has made a thorough study of Southern literature, and has recently published *Southern Writers*, a series of twelve biographical and critical studies in which he has essayed to give a "complete survey of that literary movement which, beginning about 1870, has spread over the entire South." As a book-reviewer and literary critic, and as a writer for current publications, he has won considerable celebrity.



CHAPTER CXXXVIII

Vanderbilt University

AN EDUCATED MINISTRY NEEDED.—EARNEST APPEALS.—HINDRANCES.—CONCERTED ACTION.—CENTRAL UNIVERSITY CHARTERED.—FUNDS COLLECTED.—THREATENED FAILURE.—COMMODORE VANDERBILT AND WIFE TO THE RESCUE.—BISHOP MCTYEIRE.—MUNIFICENCE AND GRATITUDE.—VANDERBILT UNIVERSITY.—ENDOWMENTS.—THE UNIVERSITY'S EXCELLENT RECORD.

SOMETIME during the year 1868 Bishop McTyeire and Dr. Thomas O. Summers consulted in reference to the need in the Methodist Episcopal Church, South, of better educational facilities for the preparation of young men for the ministry. Believing that the Church should be aroused they induced Dr. Landon Cabell Garland to write a series of articles on the subject.

Two years thereafter, in the General Conference at Memphis, Tenn., when effort was made by the advocates of higher ministerial education to commit the Church to the policy of establishing a theological school, it was successfully opposed by the friends of colleges already established whose curricula included some theological instruction. Its advocates, however, Bishop McTyeire, Drs. A. L. P. Green, L. C. Garland, R. A. Young and others, determined to use the means in their

power to advance the enterprise, eventually enlarging their plans so as to embrace a wider range; namely, to establish a university with theological, literary, scientific, and professional departments. In 1871 the Tennessee Annual Conference, in session at Lebanon, Tenn., adopted a resolution, presented by the Rev. D. C. Kelley, providing for the appointment of three commissioners to seek the cooperation of other Conferences in the work of establishing such an institution. The Tennessee Conference Commissioners, the Rev. Drs. R. A. Young, A. L. P. Green, and D. C. Kelley, readily secured the hearty cooperation of other Annual Conferences, and a convention held at Memphis, Tenn., on January 24, 1872, composed of representatives from Middle and West Tennessee and from the Alabama, Mississippi, Louisiana, and Arkansas Conferences, carefully considered the subject. For four days they discussed plans for the inauguration and prosecution of a movement to establish an institution of the highest grade, where the youth of the Church and the country might prosecute theological as well as scientific, literary, and professional studies as thoroughly and to as great an extent as their wants demanded. It was decided to call the institution "The Central University of the Methodist Episcopal Church, South," that it should be in no sense a rival of any institution already established, but an ally and a source of supply, and that the university should embrace six departments: theological, literary, scientific, normal, law, and medical.

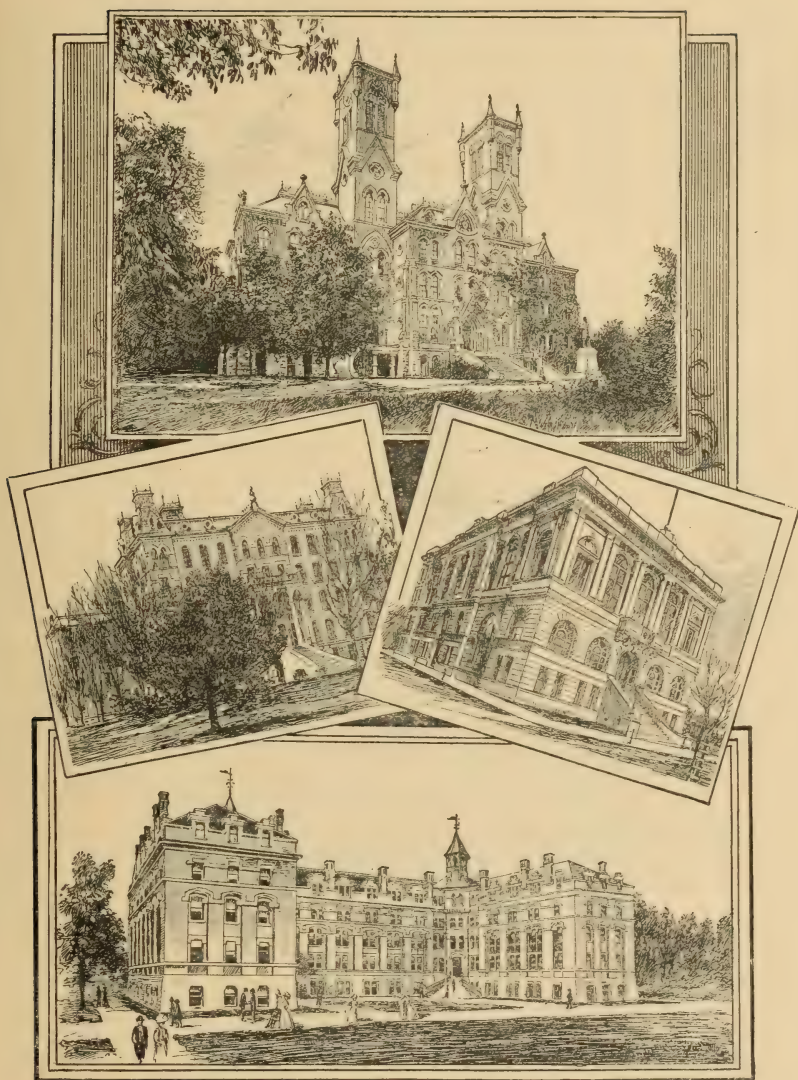
A Board of Trust was elected and a charter obtained on August 19, 1872. The Board held its first meeting in August, 1872, at Iuka, Mississippi, and issued an address to the Church urging prompt cooperation, and on January 16, 1873, met again, organized under the charter and adopted rules for their government. Agents were appointed to solicit

funds for the university. Fully realizing the vastness of the enterprise, yet with large views of its need and as large faith in the possibility of consummation, its projectors planned largely and hoped for ultimate success. Sentiment grew and spread; "such, however, was the exhausted condition of the South, and so slow its recuperation under the disorganized state of its labor, trade, and government, that the first efforts to raise funds showed the impossibility of the enterprise."

Then, when the hopelessness of the undertaking was universally conceded, from an unlooked-for source help came. The Rev. Charles F. Deems, a native of Baltimore, Md., a minister of the Methodist Episcopal Church, South, and for thirteen years engaged in educational work in southern Methodist colleges, was at this time pastor of the Church of the Strangers in New York city and of the Vanderbilt family. His hearty indorsement of the plans for a great university and cooperation with Bishop McTyeire were of no little importance at this juncture.

In February, 1873, by special invitation Bishop McTyeire spent several weeks with Cornelius Vanderbilt's family in New York city and laid before Mr. Vanderbilt an account of the efforts and failures of the friends of the University. At Mrs. Vanderbilt's solicitation Mr. Vanderbilt determined to adopt this magnificent project as his own. One evening he presented to the bishop certain propositions which were speedily submitted to the Board of Trust of the Central University.

The propositions referred to were afterward embodied in a letter dated "New York, March 17, 1873," addressed to Bishop H. N. McTyeire, clothing him with authority, (1) To procure suitable grounds, not less than twenty to fifty acres prop-



VANDERBILT UNIVERSITY BUILDINGS.

	Main Building.	
Wesley Hall (Biblical Department).		Medical College.
Kissam Hall,		

erly located ; (2) To erect suitable buildings for the use of the university ; (3) To procure plans for such buildings and have them submitted to Mr. Vanderbilt. When approved by him the money would be furnished. (4) The sum included in the foregoing items, with the Endowment Fund and the Library Fund, shall not be less in the aggregate than five hundred thousand dollars, and these last two funds shall be furnished to the corporation as soon as the buildings for the university are completed and ready to be used.

Mr. Vanderbilt imposed some special conditions to which the Board of Trust readily acceded. The first was that Bishop McTyeire should accept the presidency of the Board of Trust, at a salary of \$3,000, and be provided with a dwelling house, on or near the university grounds, free of rent. Upon McTyeire's death or resignation the Board of Trust should elect a president. One condition pertaining to the administration was that the president should have authority, whenever he should object to any act of the Board of Trust, to make known his objections in writing within ten days after its enactment ; and no such act should be effective unless, being reconsidered, it should be passed over the President's veto by a three-fourths vote of the board. He required also that the amount set apart for the Endowment Fund should be kept "forever inviolable" and should be safely invested, the interest and revenue only being used in the university.

These propositions were presented to the Board of Trust on March 26, 1873, when a resolution was adopted "accepting with profound gratitude this donation, with all the terms and conditions specified in said proposition." At the same meeting a committee was appointed to apply to the Chancery Court to change the name of the incorporation to the Vanderbilt University.

Mr. Vanderbilt selected Mobile, Alabama, as the site of the university, in honor of his wife, but Bishop McTyeire pointed out to him that the sessions of the university would be liable to interruption on account of the yellow fever and suggested that it be located at Nashville, Tenn.



STATUE OF CORNELIUS VANDERBILT.

On the campus of Vanderbilt University.

Ground was broken for the main building on September 15, 1873, and the corner stone laid on April 28, 1874. By October, 1875, the various buildings and apparatus were ready for opening. A library of six thousand volumes had been collected and put in position. Although a financial panic

ensued throughout the country during the progress of the construction of these buildings there was no delay; Mr. Vanderbilt continued to furnish the money as it was needed. The dedication of the university took place October 3 and 4, 1875. On Sunday, the 3d, sermons were preached by Bishops Doggett and Wightman. Addresses were made during the day by Dr. C. F. Deems, Dr. A. A. Lipscomb, Bishop McTyeire, and others. On the conclusion of Dr. Deems's address a telegram was handed to him and by him read aloud: "New York, October 4, 1875. To Dr. Charles F. Deems. Peace and good will to all men. C. Vanderbilt." Whereupon Dr. Deems, turning his face to the lifelike portrait just exposed to view, said, "Cornelius, thine alms are held in remembrance in the sight of God."

On December, 1875, Mr. Vanderbilt added another gift, making the total \$692,831. In his letter of December 2 he writes: "If it shall, through its influence, contribute, even in the smallest degree, to strengthening the ties which should exist between all geographical sections of our common country I shall feel that it has accomplished one of the objects that led me to take an interest in it." The act, timely and delicately as munificently done, touched men's hearts. It had no conditions that wounded the self-respect or questioned the patriotism of its recipients. The effect was widely healing and reconciling as against any sectional animosities which the late unhappy years had tended to create. A distinguished statesman remarked, "Commodore Vanderbilt has done more for reconstruction than the Forty-second Congress."

Cornelius Vanderbilt's gifts to the university were increased from time to time until they aggregated \$1,000,000. In August, 1879, a special donation of \$150,000 was received from Mr. W. H. Vanderbilt, the son of the founder. This

gift provided for the erection of Wesley Hall, for the use of the Theological Department; the Gymnasium and its outfit; Science Hall, and a complete equipment of approved apparatus for the Engineering Department. In July, 1883, Mr. W. H. Vanderbilt gave \$100,000 to the permanent endowment and by his will \$200,000 more to the Endowment Fund, which now amounts to \$900,000.

In January, 1888, Mr. Cornelius Vanderbilt, the Commodore's grandson, gave \$30,000 for the erection of a building for



MEMORIAL TABLET IN WALL OF ENGINEERING BUILDING,
VANDERBILT UNIVERSITY.

Commemorating the founding of Bethel School by Bishop Asbury in Kentucky, 1790.

Mechanical Engineering and for additions to the University Library. Other donations have been received from friends of the university. Mrs. Sarah E. Atkinson of Memphis, Tenn., gave \$40,000 for the benefit of the Biblical Department. This department has received donations from other parties: from Mr. Dempsey Weaver, \$5,000; Col. E. W. Cole, \$5,000, and a sum amounting to about \$25,000 from Rev. W. D. Scott, Mrs. Martha Seabury, and other of its friends.

The 27th day of May, Mr. C. Vanderbilt's birthday, is cele-

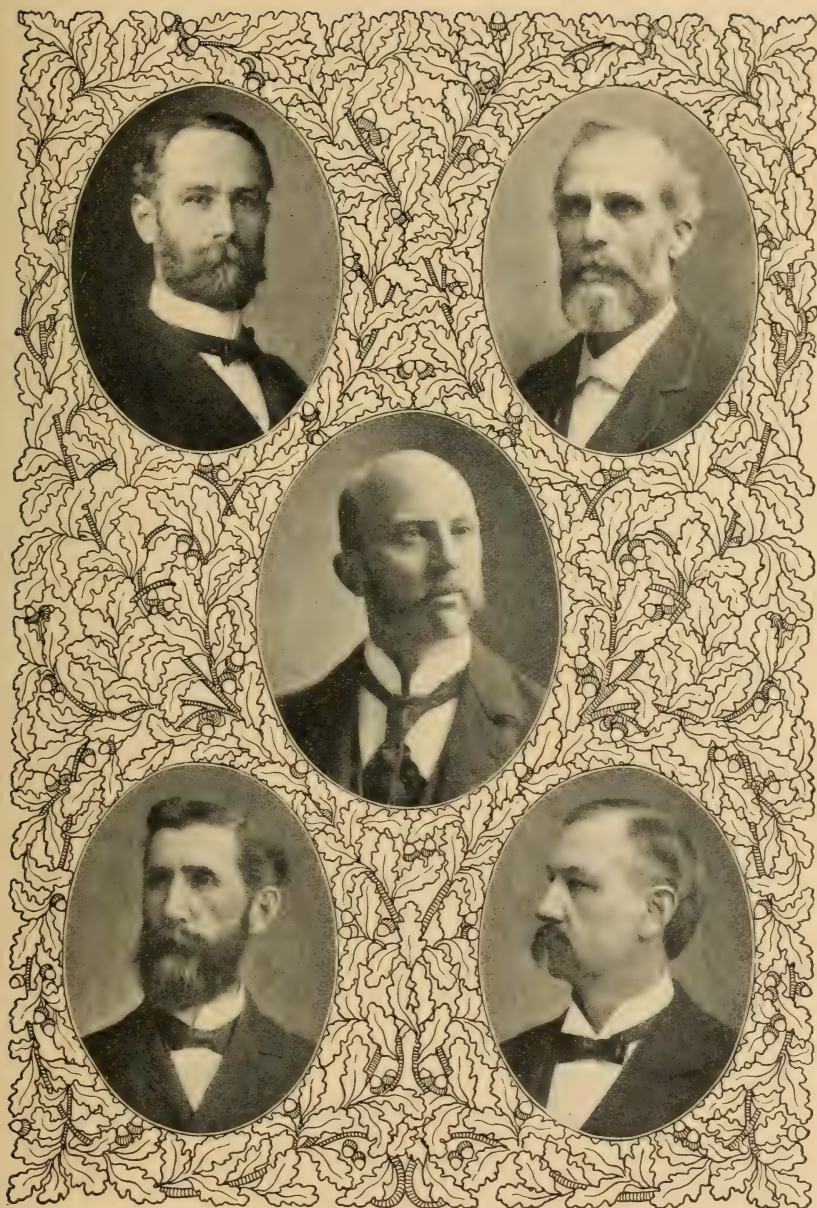
brated as Founder's Day. A Founder's Medal is presented on that day to the successful contestant in an oratorical contest.

The College Campus, seventy-six acres on a high level at the West End of Nashville, is an attractive spot, made more so by the erection of handsome buildings and the artistic arrangement of the walks and shrubbery. The purpose has been to grow on the campus every species of tree and shrub that is indigenous in the South. There are at present one hundred and fifty varieties of shade trees, besides numerous shrubs. In the main building, University Hall Chapel, there are fine oil portraits of Cornelius Vanderbilt and wife (life-size), of W. H. Vanderbilt, Bishops McKendree, Early, Marvin, Andrew, Soule, Capers, Keener, Kavanaugh, Wightman, McTyeire, Doggett, Paine, Pierce, and Bascom, and of Drs. A. L. P. Green and L. C. Garland. In front of the same building is a bronze statue of Commodore Vanderbilt. In Wesley Hall Library there are portraits of Bishop Soule and of later bishops. On the campus are the graves of Bishops McKendree, Soule, Andrew, McTyeire, and Dr. Garland, with a simple monument over these mounds.

In one wall of the Engineering Building there are imbedded four bricks from the old Bethel College, and a white marble block suitably inscribed reminds the passer-by of the failure of the earliest attempts at higher education and of the final success after so many years of failure and disappointment.

The work of the university is embraced in seven departments: Academic, Biblical, Law, Medical, Pharmaceutical, Dental, and Engineering, each with its own faculty of instruction. The regular degrees are conferred upon students who fulfill the requirements, not as honorary degrees.

L. C. Garland, D.D., LL.D., to whose agency as a writer and public speaker Bishop McTyeire was pleased to ascribe much



A VANDERBILT UNIVERSITY GROUP.

GROSS ALEXANDER, D.D.

Professor of New Testament Interpretation.

JOHN A. KERN, D.D.

Professor of Practical Theology.

CHANCELLOR JAMES H. KIRKLAND.

W. F. TILLET, D.D.

Dean of the Biblical Department.

WILLIAM MALONE BASKERVILLE,

Late Professor of English.

of the interest in the university, was one of the most prominent and influential men in Southern Methodism; a strong character, an able teacher, an influential writer, a ripe scholar. He was a Virginian by birth, educated at Hampden Sidney, professor of chemistry at Washington College, Va., at twenty years old, and at thirty-six its president. In 1847, when thirty-seven years old, he became professor of mathematics and physics in the University of Alabama, and in 1855 succeeded to the presidency. In 1866 he was professor of physics and astronomy in the University of Mississippi; from this position he went to Vanderbilt as professor of physics. In the early history of this institution his name and work are interwoven. He wrote on plane and spherical trigonometry and was a frequent contributor to various periodicals.

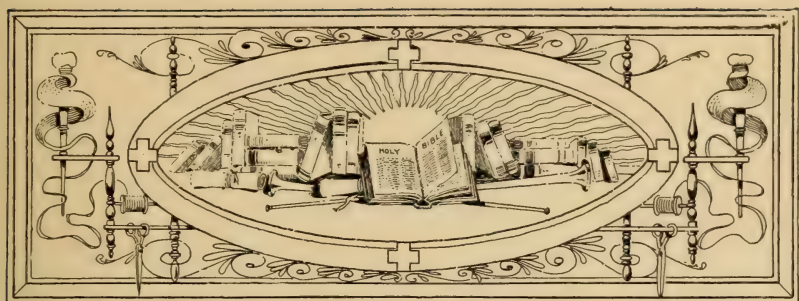
E. L. Barnard was born in Nashville, Tenn., December 16, 1857. He studied and practiced photography, and thus in his youth earned sufficient money to purchase his first telescope. When twenty-one years old he began searching for comets, but not until three years had elapsed did he meet with success. From 1881 to 1891 he found from one to three comets every year. In 1883 he became Fellow in Astronomy at Vanderbilt. He took charge of the observatory of the university, at the same time taking a course of study in branches necessary to his astronomical work. He graduated in 1887 and resigned his position at Vanderbilt to accept that of astronomer at the Lick Observatory. Searching the heavens with the great 36-inch telescope, on September 9, 1892, he discovered a new satellite of Jupiter. This discovery made him famous. The University of the Pacific gave him the degree of A.M. in 1889, and in 1892 the Lalande medal of the French Academy was awarded to him.

The chancellor of the university, James H. Kirkland, has around him in the several departments eminent men who are meeting all the expectations of the founder of the institution. Not only in regular college work are the instructors leading, but also in special investigation and university study. Dr. Wilbur F. Tillett, professor of systematic theology, is the dean of the theological faculty and vice chancellor of the university. William M. Baskerville, professor of English language and literature, is closely identified with all the interests of the university. By his publications in literature he has achieved an enviable reputation.

Dr. Collins Denny, professor of mental and moral philosophy, is thoroughly imbued with the higher education spirit, and wields great influence in Church and college. Dr. Gross Alexander, professor of New Testament exegesis, has especially distinguished himself by his writings in Church history. The instructors at Vanderbilt are principally young men, yet of highest culture and experience. They are energetic, tireless, quick to discern excellence in new methods and appliances. They are seeking the highest by means of the best.

Vanderbilt University is not only a perpetual monument to the memory of Cornelius Vanderbilt, to his liberality, broad-mindedness, and foresight, but also an honor to the leaders of the Methodist Episcopal Church, South, who planned it, longed for it, prayed for it, had wisdom enough to see the need and fitness of this institution for higher education.

Those who, unseen and unsung, have been doing the work of instruction, or planning for the extension of the work, or caring for the finances of the establishment, deserve the highest commendation. The Church has cause to be proud of "Vanderbilt" and of its record.



CHAPTER CXXXIX

How the Women Have Helped

INTEREST AWAKENED.—LOCAL MISSIONARY SOCIETIES.—WOMAN'S BOARD OF FOREIGN MISSIONS.—STEADY GROWTH.—VARIOUS DEPARTMENTS OF WORK.—SCARRITT BIBLE AND TRAINING SCHOOL.—WOMAN'S PARSONAGE AND HOME MISSIONARY SOCIETY.—AID TO CHURCH EXTENSION.—HOME MISSIONS.—MOUNTAIN WORK.—SUE BENNETT MEMORIAL SCHOOL.—OTHER SCHOOLS.—RESCUE HOMES.—LOAN, ANNUITY, AND OTHER FUNDS.—LUCINDA B. HELM.

DURING a visit to Baltimore, Md., Dr. Stephen Olin held a conversation with some influential ladies in which he urged Methodist women to organize for missionary effort, especially in behalf of China. It resulted in the organization of the Ladies' China Missionary Society in Baltimore, the first of its kind in this country, and Dr. Olin made the address at its first anniversary, in 1849. Nine years thereafter a stirring message from Dr. Wentworth, "China needs an army of women ready to lay down their lives, if need be, for their own sex," led to the formation of the Baltimore Female Seminary in Foochow, China. During the civil war no progress was made, but soon after its close the ladies of Trinity Church, Baltimore, organized the Trinity Home Mission, whose name was, however, soon changed to The Woman's Bible Mission of the Methodist Episcopal

Church, South. In 1872 the foundation was broadened and the interest in foreign missions increased by the visits of Mrs. J. W. Lambuth.

In April, 1874, a Bible Mission was organized in Nashville, Tenn., to give material and spiritual aid to the destitute of that city and to send money to the foreign mission fields. This society in three years gave \$3,000 toward the elevation of the women of China, besides establishing a home for fallen women in Nashville. Mrs. Kelley was the leader in organizing this society and to it "dedicated her every treasure: prayers, labor, money, friends, child, and grandchild." She died on October 27, 1877, at the age of seventy-one, evincing to the last her interest in the work.

In 1878, when there were more than twenty women's missionary societies at work in the Church, the General Conference organized the Woman's Missionary Society of the Methodist Episcopal Church, South. Its business affairs and the general management of the work were placed under the control of a General Executive Association; but in 1882 the constitution was revised, the objects and methods of the organization more clearly defined, and the name General Executive Association changed to Woman's Board of Missions. Subsequently the word "foreign" was inserted in the constitution and charter, so that the name now reads, "Woman's Board of Foreign Missions." Mrs. Juliana Hayes, of Baltimore, Md., was the first president, Mrs. D. H. McGavock, of Nashville, corresponding secretary, and Mrs. James White-worth, of Nashville, treasurer.

The organizations already existing became auxiliary to this connectional Society. The school for girls at Shanghai, China, was committed by the General Board of Missions to the Woman's Board, and Miss Lochie Rankin, who had been



OFFICERS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mrs. M. D. WIGHTMAN.
President.

Mrs. S. C. TRUEHEART.
Corresponding secretary.

in charge of the school, was adopted as the first representative of the Woman's Missionary Society.

At the first anniversary there were reported fifteen Conference societies, with 219 auxiliaries, and 5,890 members. The receipts for the year were over \$4,000. Another missionary was sent to aid Miss Rankin, and appropriation of \$1,500 made to build a school at Nantziang, and \$1,000 to Brazil and Mexico.

The story of the first bequest, of \$100, to the Society by Helen M. Finley, "to aid in doing what she would gladly have done had her life been spared," has been "told as a memorial of her" during all of the years of the society's history. Each successive year has added numerical and financial strength, enabling the Society to assume new obligations and to extend the work already begun. The centennial year, 1884, was marked by a notable increase of contributions. A fund of \$2,308 was raised for the establishment of a college for girls at Rio de Janeiro. The receipts for the year were \$38,873.

The Society now has sixty-four regularly appointed missionaries in China, Brazil, Mexico, Korea, Cuba, and the Indian Territory. There are 175 assistant teachers and helpers, with 22 boarding schools, 63 day schools, 2 hospitals, 78 Bible women, 218 scholarships, and several thousand women and children under instruction. The educational work progresses finely. At Shanghai, China, there is a school for the sons of native policemen. The medical and hospital work is one of the chief agencies in bringing the heathen under Christian influences. The last report of the Society shows that at the Soochow Hospital there were in one year 7,403 patients treated and 7,081 prescriptions recorded. Capable native assistants are employed. The property owned

by the Society in China, in hospitals and schools, is valued at \$78,000.

In Mexico there are 21 missionaries and 74 native assistants employed. There are 7 boarding schools and 16 day schools, with 4,017 pupils. There are 379 in the women's classes. In the Sunday schools there are 778 pupils, 100 of whom are church members. The value of the property belonging to the Woman's Board is \$165,000. These figures show unusual prosperity. The beginning was in 1881, and it is highly



THE SCARRITT BIBLE AND TRAINING SCHOOL, KANSAS CITY, MO.

esteemed by the General Board as a supplement to its own department. The two Boards, here as elsewhere, are dependent on each other for the highest success.

The day schools are raising the Mexican children from ignorance and superstition, besides affording the teachers an entrance into the homes and an acquaintance with the parents. Collegio Palmore, at Chihuahua, is an important center of educational influence, and has a most hopeful outlook. The school at San Luis Potosi is laboring in three distinct depart-

ments: the charity school, the woman's work, and the English school for higher classes of children.

Brazil was made a field in 1881. The Brazil Woman's Mission Conference of 1896-1897, at the Petropolis school, reported the condition to be satisfactory and the prospects for growth good. The Collegio Americano de Petropolis, and the schools at Piracicaba, Rio and Juiz de Fora, are prosperous, while the visiting, Bible reading and other works of Christian benevolence by the representatives of the Woman's Board are a constant assistance to the General Board. In Brazil the Woman's Board is now represented by 14 missionaries and 26 assistants. There are 5 boarding schools and 6 day schools, with 258 pupils. The value of the property is \$65,000.

The work among the Indians was opened in 1881, and has advanced decidedly during the past two or three years. The school work, while full of difficulties and discouragement, is meeting with success. The Indian children are being educated, and at the same time brought under Christian and civilizing influences. In all the missions of the Woman's Board there are 48 missionaries at work, with 116 teachers and native helpers; about 3,000 pupils in 58 schools, besides 1,000 women under instruction. There are 2,000 children in the Sunday schools, 26 Bible women, 1 Bible College, 2 hospitals, 1 medical missionary. The value of the property aggregates \$266,800. The Woman's Missionary Advocate, the organ of the Woman's Board, has a circulation of 11,000; the Little Worker, a publication suitable for children and youth, together with numerous missionary leaflets published from time to time, afford missionary information.

The Scarritt Bible and Training School for missionaries and other Christian workers, at Kansas City, Mo., founded by the liberality of Rev. Nathan Scarritt and under the care

of the Woman's Board, is one of the best institutions of the kind in the country. The gift of the ground and \$25,000 toward the building fund made its existence possible, while subsequent labors and generous sacrifices on the part of mem-



PHOTOGRAPH BY SCHLEGEL.

MISS BELLE H. BENNETT.

President Woman's Home Missionary Society.

bers of the Woman's Board under the zealous and able leadership of Miss Belle H. Bennett, of Kentucky, have resulted in the erection and equipment of a building costing \$50,000 and the gathering together of an endowment of \$50,000

more. The building was completed and the school opened on September 14, 1892. While the specific purpose was the training of foreign missionaries yet it is open to Sunday school teachers and others who desire to enter church work as nurses, city missionaries, and the like. It purposes to give practical knowledge of the Bible; to study carefully Church history, history of missions, to train Sunday school teachers for class and normal work; to provide lectures on medicine and nursing; to give practical training in city mission work; to aid churches and pastors to reach and help the neglected classes; to test physical, mental, and religious fitness of candidates for home and foreign work.

The Woman's Parsonage and Home Mission Society is a valuable and highly esteemed agency, an ally to the Board of Church Extension and to the regular work of the pastorate, and affording consecrated womanhood an opportunity for usefulness and a channel for liberality.

In 1886 the General Conference authorized the Board of Church Extension to organize a woman's department to raise money to build parsonages. To this Woman's Department of the Church Extension the General Conference in 1890 gave the more definite title which it now bears, and at the same time extended the limits of its activity so as to permit it to do general home missionary work. In each Annual Conference there is a society, auxiliary to the General Society, which has charge of all the work within its territory. It retains one half of the funds collected by it, the other half going to the general treasury. Donors to the funds "may give direction to their special gifts, but not to their membership fees."

The total number of parsonages helped by the Central Committee since the Society's organization up to March 31,

1902, has been 1,265, by loans to the amount of \$37,100, and by donations of \$117,284.23. Conference Districts have by means of this Society's aid provided residences for their presiding elders.

The work of the Society has grown rapidly. During



PHOTOGRAPH BY THOMSON.

MARIA LAYNG GIBSON.

Principal of Scarritt Bible and Training School.

recent years it has taken a deeper, firmer root, and extended also into new ground. Attention has been given to the Chinese and Japanese in this country. The department of Mountain Work is educating and otherwise caring for the

children of the poor. The Sue Bennett Memorial School, at London, Ky., is practically self-sustaining. The new building for a training school, with twenty-two acres for campus, will be for many years sufficient to meet all demands. Four new cottages are in process of construction. About one third of the students are public school teachers who, in their little mountain schools, will come in contact with the parents and children who live in poverty in the poor cabins, and will thus be able to evangelize many hitherto not reached by other influences.

The Reinhardt Normal College, at Walesca, Ga., the gift of the North Georgia Conference, and the Industrial Home and School at Greenville, Tenn., established by the Holston Conference, largely through the leadership and labors of Mrs. E. E. Wiley, show the love and devotion of the women of the Church to the cause of humanity. Cuban Mission Schools have also been established at West Tampa, Fla., at Key West, and at Ybor City. Since the year 1897 Miss Mary Bruce, who for ten years did effective service in Brazil, has been principal of the Wolff Mission School in Ybor City. Her superior gifts and large experience are doing much to develop this mission.

A building is being erected at West Tampa for church and school purposes. The ground was given by the Cuban teachers, Mrs. and Miss Valdez, and the money contributed by the Florida Conference. A mission for Chinese has been opened in Los Angeles, California, and work in behalf of the Japanese is carried on at San Francisco, Alameda, and Oakland.

The City Mission Department has resulted in the redemption of many whom the Church hitherto had not been able to reach. The Rescue Home of Dallas, supported by the three

Texas Conferences, in one year (1896) rescued about sixty girls. The "Door of Hope" in Nashville, Tenn., opened on June 19, 1894, has rescued many from a life of shame. This home is supported by the people of the different



LUCINDA B. HELM.

churches, and is under the care of the local auxiliaries of the Woman's Parsonage and Home Mission Society. Homes have been established also at Macon, Ga., and San Antonio, Tex. Devoted women labor as city missionaries not only in Dallas and Nashville, but also in Helena, Mont.; St. Louis,

Mo.; New Orleans, La.; Macon, Ga., and other places, with cheering results.

To carry on the work in 1902 appropriations were made amounting to \$29,726.

The organ of the Woman's Parsonage and Home Missionary Society is *Our Homes*, an eight-page paper which has a constantly growing subscription list. Miss Mary Helm is its editor, and Mrs. J. D. Hammond edits the leaflets sent out by the society.

Besides the money raised by dues from members, life memberships, mite boxes, and special contributions for particular objects, the Loan Funds are a source of aid in the Society's work. There are several Named Loan Funds, each not less than \$1,000; Annuity Funds; Scholarship Funds, each \$100, to be loaned in small sums to worthy indigent students; Our Angel Band Loan Fund, raised by contributions of \$20 each, in memory of departed loved ones; Preachers' Wives Loan Fund, to which the wives of ministers are regular patrons by the payment of \$5 each.

Miss Lucinda B. Helm, the founder of the Parsonage and Home Missionary Society, was born at "Helm Place," Hardin Co., Ky., on December 23, 1839, the daughter of John L. and Lucinda B. Hardin Helm. Her father was twice Governor of Kentucky, and the proprietor of the great Louisville and Nashville Railroad. Always delicate in body, by conserving her strength she accomplished wonderful results for the Church and humanity. Soon after the organization of the Church Extension Society Miss Helm suggested the organization of a Parsonage Department. She worked out the idea, pushed it forward by voice and pen, and was pleased to see her plans adopted by the women of the Church. With the growth of the work her cares and labors increased. She was both

editor and business manager of *Our Homes* for years. In 1894 the demands of her position as secretary of the Parsonage and Home Missionary Society were so burdensome that



DRAWN BY P. E. FLINTOFF.

HELM PLACE.

she resigned in order to give all her time to the conduct of the paper, at the same time removing her residence to Nashville. It was in this city, at the home of Bishop Hargrove, that on November 15, 1897, she died. Rev. Dr. Walter R. Lambuth, Missionary Secretary, in esti-

imating her influence, expresses the sentiment of the whole Church in saying: "Miss Lucinda Helm was a spiritual force; not a spent force, but one which lived, grew, gathered strength daily, and yet was kept under perfect control for the accomplishment of the highest ends. The motive which constrained was at once the energy which impelled—namely, the love of Christ."



CHAPTER CXL

Places of Occupation and Habitation

BOARD OF CHURCH EXTENSION ORGANIZED.—DAVID MORTON.—CONFERENCE BOARDS.—GENERAL AND LOAN FUNDS.—J. G. CARTER.—CENTENARY LOAN FUND.—FINANCIAL SUMMARY FOR TWENTY YEARS.

THE Board of Church Extension of the Methodist Episcopal Church, South, was organized by the General Conference at Nashville in 1882. Hitherto the building of new churches was solely an affair of the local or Annual Conference, but the time arrived when it seemed best to make the building of churches a connectional work.

The Board of Church Extension consists of a president, vice president, corresponding secretary, and treasurer, together with thirteen managers elected by the General Conference. The bishops and office secretary of the Board of Missions are ex-officio members of the Board. The object of the organization is to aid "frontier, small and needy communities desiring the Gospel from the Methodist Episcopal Church, South, to build houses of worship."

The first corresponding secretary was Rev. David Morton, who held the office nearly sixteen years. He died on March 9, 1898. Through his enthusiastic advocacy of the interests of the Board, his jealous watch care of its funds, his calm

judgment in business and his economical administration of the affairs of the office he placed the cause on a solid and prosperous basis.

David Morton was born in Russellville, Ky., June 4, 1833. His father was a great grandson of Sir Marmaduke Beckwith, of Virginia; his mother was a descendant of Scotch-Irish pioneers. He became a Christian when fourteen years old, and at nineteen was licensed to preach. In 1853 he joined the Louisville Conference and was appointed to the Mammoth Cave Circuit. He is said to have remarked at the time that it was "a good opening" for a young man. He early manifested great interest in the cause of Christian education, and in 1860-1861 served as agent for the Southern Kentucky College at Bowling Green, from 1864 to 1868 was president of Russellville Female Academy, and for a part of this period was agent of the Conference Board of Education. From 1868 to 1873 he was agent of Logan Female College. He was presiding elder on three different occasions, and held this office in the Louisville District when he was elected to the office which he held at his death.

As a preacher he was plain, practical, persuasive; as a pastor faithful and popular; as presiding elder and administrator wise, sympathetic, aggressive. Six times he was a member of the General Conference, and he was a delegate to the Ecumenical Conferences at London and Washington.

The Logan Female College and the Vanderbilt Training School, both within his own Conference, were founded by him and are evidences of his energy and sacrifice. His greatest work was, however, in building up and enlarging the Church Extension interest of his Church. The Board of Church Extension in its quadrennial report to the General Conference, at Baltimore, May, 1898, said of Morton: "What



SECRETARIES OF THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

P. H. WISNER, D.D., 1868

DAVID MORTON, D.D., 1862-1898.

Church Extension is among us, he made it. By tireless industry, indomitable energy, passionate devotion to one work, out of formless void he created, then organized and directed, our Church Extension department, with such phenomenal success as to cause his name to be enshrined among those of our greatest leaders. The history of the Church cannot be written without giving a large place to him; and the history of the first sixteen years of our Church Extension work is simply his history. The two are one and inseparable."

The office of the Board has been from the beginning located at Louisville, Ky. The revenues of the Board are derived from annual collections ordered by the General Conference in every congregation, from special collections taken by the corresponding secretary, the bishops, and the Woman's Parsonage and Home Missionary Society, and from special gifts, devises, and bequests.

In each Annual Conference there is an auxiliary Conference Board of Church Extension. It has charge of all the interests and work of the Church Extension within its territory, but must report regularly to the General Board all its operations and expenditures. Of the collections taken by pastors in their congregations and all other funds coming into the possession of the Annual Conference Board one half is turned over to the treasurer of the General Board to be used under its direction. Donors anywhere have the privilege of designating the special object to which their gifts shall go.

City Boards of Church Extension, in cities or towns having three or more pastoral charges, are authorized under special disciplinary provisions.

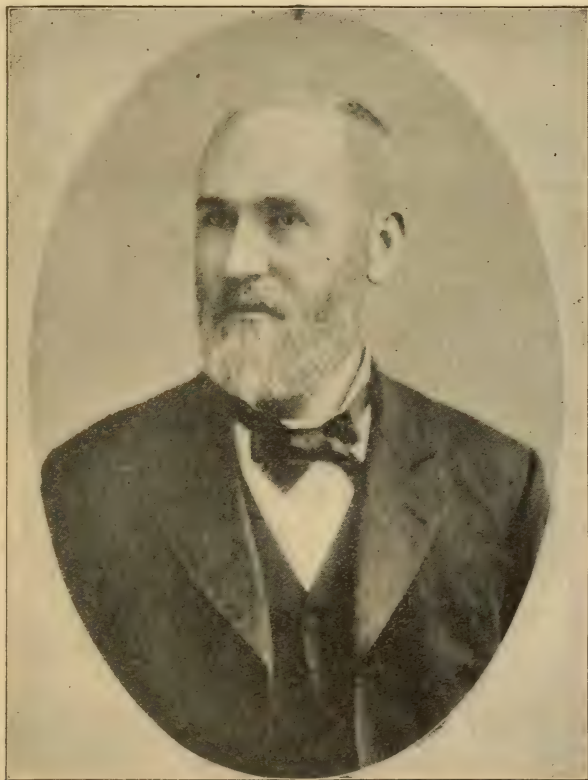
There are two funds at the disposal of the General Board; namely, the General Fund and the Loan Funds. The General Fund consists of the regular and special collec-

tions taken for the purpose throughout the Church and of money received from miscellaneous sources. The Loan Funds are derived from special gifts for these funds and from annuity investments. The Board has disposal of the General Fund. It may be given or loaned to churches. An absolute donation, however, is never made, a provision being made that should the Church aided ever go out of the hands of the Methodist Episcopal Church, South, or be diverted from its original purpose as a house of worship, the Board shall have a lien upon it to the amount of the sum donated. The total sums appropriated at the annual meetings of the Board must not exceed the total actual receipts for the same purpose the preceding year.

The Loan Funds are loaned, never donated, to needy churches on easy terms previously agreed upon. Interest is charged at the rate of six per cent., payable semiannually. A loan exceeding \$3,000 to any single church enterprise is permitted only when granted by a three-fourths vote of the members voting at an annual meeting of the Board, and security is required in every case.

The law of the Church provides that "it shall be lawful for the Board to accept contributions to its funds, from any person or persons capable of making the same, subject to annuities payable to the order of the person or persons making such donations; but all amounts so received shall be loaned by said Board on an adequate security or securities, and the aggregate amount of annuities that the Board shall assume to pay shall never be allowed to exceed one half of the annual interest receivable on the loans made by said Board." Any persons donating sums of \$5,000 or upward may name the fund, which will be constituted a "Named Loan Fund," and a separate account will be taken of it forever. These

Named Loan Funds, of which there are now (1902) twenty-three, are distinct from the General Fund and the Centenary Loan Fund, raised by special donations in 1884 in commemoration of the organization of American Methodism.



JAMES GARLAND CARTER.

Who proposed the Loan Fund feature of the Board of Church Extension.

To James Garland Carter of Louisville belongs the honor of proposing this Loan Fund feature of Church Extension work in the Methodist Episcopal Church, South. He was one of the first, and, up to the time of his death, in 1889, one of the most active and useful members of the Board of

Church Extension. He was also a large contributor to the general treasury of the Board. Special interest has centered in the Named Loan Funds. They are nearly all memorial offerings, "gratefully laid upon God's altar in recognition of his goodness and to perpetuate the memory of loved ones gone before."

The Kentucky and West Virginia Methodists contributed the money for the Kavanaugh Loan Fund in memory of Bishop Kavanaugh. The Missouri Methodists in the same way honored Bishop Marvin, a citizen and a native of their State. The old colored sexton of the First Methodist Church in Memphis, Tenn., gave the first money for the Paine Loan Fund; the Methodists of the State generously gave the rest. The Memphis Conference delighted to honor one of their members, the Rev. Dr. George W. D. Harris, who for nearly fifty years had been a faithful preacher, by naming after him a Loan Fund raised by popular subscription and a special legacy. The Andrew Fund was constituted by the Alabama and North Alabama Conferences in memory of Bishop J. O. Andrew. Two noted members of the Tennessee Conference, A. L. P. Green and John B. McFerrin, were honored by their Conference securing and naming a Loan Fund "in perpetual memory of these true yoke-fellows in the Gospel, who so long and so valiantly did battle for the cause of God and of Methodism." Bishop Parker, for many years a member of the Louisiana Conference, has in like manner been remembered by his former Conference associates.

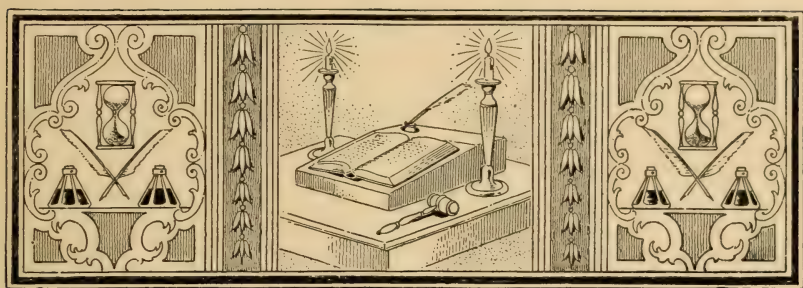
Mrs. Sue A. Morrison has named a fund in honor of her husband, Rev. Dr. Aleri A. Morrison. This and the Morrison Memorial Chapel in Denver, Colo., "to the erection and support of which Mrs. Morrison has contributed without stint," are monuments of her love for the Gospel. The A. B.

Bowman Fund is the tribute of a mother to a son. The Moses U. Payne Fund was named by the Board itself in honor of the donor. The Mrs. L. B. Stateler Loan Fund was contributed by her husband, with whom she walked side by side, through storm and sunshine, for fifty-three years.

Mr. Fletcher Wilson, of Kentucky, by his will gave \$5,000 for a special Loan Fund, and his wife subsequently founded the Lindsey-Wilson Fund in honor of her father, Rev. Marcus Lindsey, a celebrated pioneer Kentucky preacher. The Eliza L. Webb Fund; the Collet Fund; the Jacob Henry Fund, founded by Martha L. Henry, of Tennessee, in memory of her husband; the George W. Merritt Fund, a legacy from Mrs. Merritt in memory of her husband, late of the Louisville Conference; the Young L. G. Harris Fund, consisting of legacies of the late Judge Harris, of Athens, Ga., to the General Board and the North Georgia Board, and the Sarah C. Clarke Fund, a legacy from the deceased wife of A. G. Clarke, of Montana, though of recent date, have already gone forth on their beneficent journeys, aiding and strengthening as they go. The Lithgow Fund contributed by the first president of the board is used in supplying church buildings for the city of Louisville, Ky. The David Morton Fund commemorates the work of the noble secretary who directed the early activities of the board. Although the founders of the "W" and the "Katie" Funds are not publicly known yet their blessings continue with growing value each year.

The interest in Church Extension has steadily grown, the Church generally recognizing its important relation to the strengthening of religious life in old fields and its extension in the new fields in the Western part of our land. The collections in the first year of the board's history amounted to \$32,833; during the year 1900 they were \$110,000.

The total receipts during twenty years (1882-1902) have amounted to \$1,567,536.40, as follows: annual collections, \$1,019,347.05; special donations, \$54,892.91; contributions to loan funds, \$157,586.89; interest on loans, \$61,862.67; miscellaneous receipts, \$6,606.59; collections on loans and securities, \$259,238.81; donations refunded by churches, \$8,019.48. During the same period 1,184 churches have been aided by the General Board to the amount of \$874,418, and 4,419 churches by the Conference Boards to the amount of \$501,869.



CHAPTER CXLI

Other Important Legislation

VETO POWER OF THE BISHOPS.—THE ACT OF 1854 REENACTED.—INDORSED BY THE ANNUAL CONFERENCES.—POWERS OF THE GENERAL CONFERENCE AND OF THE BISHOPS.—SPECIAL LEGISLATION.—TEMPERANCE.—PROHIBITION.—DIVORCE.—NATIONAL ARBITRATION.

THE General Conference of 1870 was memorable because laymen were for the first time present as delegates, equal in numbers and authority with the clergy, and also because of radical changes in legislation.

It was this Conference which voted the veto power to the bishops. The General Conference of 1854 had passed a resolution, offered by William A. Smith and T. Johnson, so amending the Discipline as to clothe the bishops with power to veto any rule or regulation adopted by the General Conference which in their opinion was unconstitutional. This resolution itself was subsequently adjudged unconstitutional, inasmuch as it related to the restrictive rules and was never handed down to the Annual Conferences for their vote. The trend of the thought of the Church had, however, been in this direction since the test case in the General Conference of 1844, when it developed that the General Conference was the sole judge of its own acts. The contention

was made that some authority in the episcopacy was necessary in order to protect the Constitution, and that the General Conference should not be the judge of the constitutionality of its own acts. It might work under the restrictive rules yet violate any one of them with impunity.

In 1870 the General Conference reenacted practically the resolution of 1854 and provided for its submission to the Annual Conferences. As an amendment the following words were added to the article relating to changing the restrictive rules: "Provided, That when any rule or regulation is adopted by the General Conference which in the opinion of the bishops is unconstitutional, the bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule, and if thus passed upon affirmatively, the bishops shall announce that such rule or regulation takes effect from that time." It was adopted by the General Conference by a vote of 160 yeas and 4 nays, and afterward adopted by the Annual Conferences by an aggregate vote of 2,024 yeas to 9 nays.

The College of Bishops, after the vote was counted by the Book Agent and Book Editor, in May, 1871, made it public, and at the General Conference of 1874 communicated the proceedings in due form.

Thus were put in concrete legal form the opinions which the Southern Methodists had espoused for many years relative to the powers and relations of the General Conference and the episcopacy. Bledsoe has concisely stated their position. Referring to the episcopacy he wrote, "The history of the office shows it not to be the creation of the General

Conference at all, but to have sprung from another source. The written law makes it a part of the very organism of the Church. . . . Both by the written law and by uniform usage it is a fundamental organic part of the Church. The bishops, then, are not mere officers of the General Conference, but are a coordinate branch of the government with the Conference. They are at the head of the executive department of the Church. The functions of their office, as defined by law, clearly show this to be the case. The fact of their solemn ordination, together with the character of the vows required of them, is inconsistent with the hypothesis that they are mere officers, removable at will. They have a pastoral function—the care of all the churches.”

The Methodist Episcopal Church, South, holds that the General Conference is the legislative department of the government of the Church, while the Board of Bishops is recognized by it to be the executive and the judicial departments. Some of the functions of the executive are also relegated to the Annual Conferences. The veto power of the bishops is unlike that of the President of the United States in that it is limited to constitutional questions. The Constitution of the Methodist Episcopal Church, South, consists of the restrictive rules and everything covered by them.

Only once have the bishops exercised their veto power. On May 19, 1894, the General Conference revised the chapter in the Discipline entitled “Administration of Discipline.” Many changes were made. A protest was presented, signed by John J. Tigert, E. E. Hoss, Collins Denny, and forty-five others, “against the hasty action by which two entire chapters of the Discipline, covering the methods of trial and appeal of bishops, traveling preachers, local preachers and members, were adopted without opportunity for due consideration, and

even before the paper had been read to the body." On May 21 the bishops interposed their veto to the "action, in ¶260, as violative of the constitutional provisions of the Plan of Lay Representation, adopted in 1866." The paragraph referred to provided that every case of an itinerant minister to be tried "shall be referred to a committee of not less than nine nor more than thirteen, who shall be elected by lot from the members of the Conference who . . . , shall have full power to try the case, and their decision shall be final, save as to the right of appeal."

The ground for the episcopal veto was the act of 1866, which provides for lay representation in the Annual and General Conferences and clothes the laymen with the right to "participate in all the business of the Conferences *except such as involves ministerial character and relations.*" The bishops averred: "This violation of a constitutional provision is now formulated and presented, by the action of this General Conference on Saturday, May 19, as an article of the Discipline, which proposes that a Committee of Trial shall be taken indiscriminately, by lot, from a body composed of laymen and ministers, to try both the character and relations of ministers only." This new rule they declared unconstitutional. The veto stood, and the rule having been ruled out was not reenacted.

Since 1870 many modifications have been made in the government of the Church and additions to its enterprises. The Church has from time to time taken advanced ground on the great moral questions of the day. The General Conference of 1874, in response to various memorials praying for more stringent rules relating to intemperance, amended the General Rules by striking out the clause reading "Drunkenness, or drinking spirituous liquors, unless in cases of necessity,"

and substituting the following : "Making, buying, selling, or using, as a beverage, intoxicating liquors." The Committee on Temperance had recommended that the rule read "Drunkenness, or drinking spirituous liquors unless in cases of necessity, or making, buying, or selling them to be used," but this recommended action was not adopted. This change in the General Rules, however, when submitted to the Annual Conferences was by them defeated. No utterance on the subject was given in 1878. In 1882 divers papers asking for the restoration of Wesley's rule were presented to the Conference and considered by the Committee on Temperance, but it recommended nonconcurrence and the recommendation was adopted. The Conference, however, passed resolutions urging the preachers to faithfully observe the General Rule forbidding "Drunkenness, or drinking spirituous liquors unless in cases of necessity," and to strictly administer the Discipline against any who violate the rule, as in cases of immorality. The Conference at the same time exhorted the "preachers and members to abstain from the manufacture or sale of intoxicating liquors to be used as a beverage," and in case of such manufacture or sale "to proceed as in cases of imprudent and improper conduct."

In 1886 the bishops in their address to the General Conference congratulated the Church on the progress of temperance reform, and anticipated the not distant day "when, in a country largely governed as this is by the force of public opinion, the laws of the land shall effectually protect society against men who, for the purposes of gain, are ready to destroy the happiness, even the life, of a fellow-being." Resolutions were presented favoring temperance reform and prohibition, temperance instruction in the Sunday schools, and in schools and colleges under the control of the Church.

The Conference adopted, by a vote of 107 to 65, a resolution directing that persons manufacturing or selling intoxicating liquors should be proceeded against as in the case of "immorality," instead of "as in the case of imprudent or improper conduct." The Conference declared that it rejoiced in the widespread and unprecedented interest, both in and out of the Church, in the movement in behalf of temperance and prohibitory law. It recognized in the license system "a sin against society. Its essential immorality cannot be affected by the question whether the license be low or high. . . . The effectual prohibition of the manufacture, sale, and use of intoxicating liquors is emancipation from the greatest curse that now afflicts our race. The General Conference of the Methodist Episcopal Church, South, is opposed to the manufacture, sale, and use of intoxicating liquors, except for medicinal and mechanical purposes, and we will continue to agitate the subject of prohibition as a great moral question in all its bearings on the life and work of the Church, and strive with all good citizens, and by all proper and honorable means, to banish the horrible evil from our beloved Church and country."

The same General Conference was the recipient of cordial greetings from the Woman's Christian Temperance Union, and in response heartily indorsed that organization's labors in behalf of temperance. The Book Agent was authorized "to publish pamphlets and leaflets setting forth the vital truths of temperance and prohibition."

In 1890 the Committee on Temperance was made a Standing Committee and the General Conference put itself on record as "opposed to all laws licensing or permitting the manufacturing and sale of intoxicating liquors as a beverage, because such laws provide for the continuance of the traffic

and furnish no protection against its ravages. We hold (1) that the proper attitude of Christians toward the drink traffic should be one of uncompromising opposition. (2) That voluntary total abstinence from all intoxicants is the true ground of personal temperance, and complete legal prohibition of the traffic the duty of the government." By unanimous vote a resolution was passed in which the following strong words were uttered: "We are convinced that if any more advanced position is possible for any Church (any position, we mean, that comes within the province of a Church) than the one which the Methodist Episcopal Church, South, occupies to-day upon the question of temperance and prohibition, our membership is ready at once to take it. We are emphatically a prohibition Church."

The Conference of 1894 did take more advanced position in adopting the following amendment to the Discipline:

"Let all our preachers and members abstain from the manufacture and sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition for obtaining a license, and from renting property to be used for such sale." Any member violating this rule shall be deemed guilty of immorality. The pastor, however, is to observe all the Disciplinary directions for preliminary admonition.

The paragraph above quoted "shall not apply to persons who are acting under instructions or decrees of any court, or who are acting as officers of the law."

On the subject of divorce the Methodist Episcopal Church, South, has taken its position on the high Scriptural platform occupied by the other Protestant denominations. The first action taken was in the General Conference in 1886, in response to suggestions in the Episcopal Address and a memo-

rial from the North Carolina Conference; "Resolved, That no minister of the Methodist Episcopal Church, South, knowingly, upon due inquiry, shall solemnize the marriage of any person who has a divorced wife or husband still living; provided this inhibition shall not apply to the innocent party to a divorce granted for a scriptural cause, or to parties once divorced seeking to be remarried."

In response to a communication received from the National Reform Association the General Conference of 1890 reaffirmed the position taken in 1886, and furthermore declared, "We shall rejoice when by concurrent action of the several States the laws of divorce shall be based only upon the word of Christ, and with the limitations which that word involves." It also ordered the insertion in the Discipline of the prohibition adopted in 1886.

The General Conference of 1894 indorsed the polyglot petition urging the governments of Christendom to resort to "peaceful arbitration as a means of settling questions that arise between nations," and directed said petition to be signed by the officers of the General Conference. In 1902 the order of deaconesses was recognized by the General Conference.



CHAPTER CXLII

The Missionary Society

MISSIONARY SPIRIT IN THE CHURCH.—SOCIETY ORGANIZED IN 1846.—TWO BOARDS IN 1866.—DIFFICULTIES AND LOSSES.—DAMAGE BY THE CIVIL WAR.—DISCOURAGEMENT.—RESUSCITATION.—RADICAL CHANGES IN 1870.—ONLY ONE BOARD OF MISSIONS.—DEBT PAID.—GENERAL PROGRESS.—HARD TIMES AND ANOTHER DEBT PAYMENT.—PRESENT STATUS.

THE Separation in 1844 brought under the watchful care of the Methodism of the South the missions among the negroes and the Indians, besides some work among the Germans. So dependent was this missionary work, and so keenly appreciative were the Southern Methodists of its claim on their Christian liberality and labor, that the Louisville Convention of 1845 adopted a temporary plan of supervision of the missionary interests until a duly authorized delegated General Conference should form a connectional society, and one of the first acts of the General Conference of 1846 was the organization of a general Missionary Society under the control of a Board of Managers to be located at Louisville, Ky. Each Annual Conference was required to form itself into a Conference Missionary Society auxiliary to the parent Board.

Many of the leaders had been zealous advocates of the missionary work. William Capers, afterward bishop, was one of the Missionary Secretaries at the time of the Separation, and his influence was now exerted to form a strong organization to protect and advance the interests of domestic missions and to take a part in the evangelization of the peoples of foreign lands.

The newly appointed Committee on Foreign Missions reported a recommendation to the Board of Managers of the Missionary Society, organized at the General Conference of 1846, that a mission be established in China. This recommendation was unanimously indorsed, and the Mission Board declared that it felt "fully authorized, from what they had recently witnessed, to pledge the South for the full and faithful performance of her duty. Side by side with the foremost in the mighty conflict she intends to take her position, and in the strength of God to battle in the name of truth and righteousness." This was the expression of a holy resolve to assume a share of the obligation for the evangelization of the world, and that the Methodist Episcopal Church, South, has faithfully performed her duty the record of the past fifty years fully proves. The Church press, under the leadership of the Southern Christian Advocate, edited by Revs. J. B. McFerrin and Moses M. Henkle, indorsed the proposed China mission. It was agitated at the Annual Conference and in the pulpits of the South, and the Church responded liberally to the calls for means to begin the mission. It was also decided to establish missions among the Jews in the Southern cities "whenever the door should be opened," and a mission in Africa "at as early a date as Providence should indicate that the way was open." These latter two projects have never been consummated.

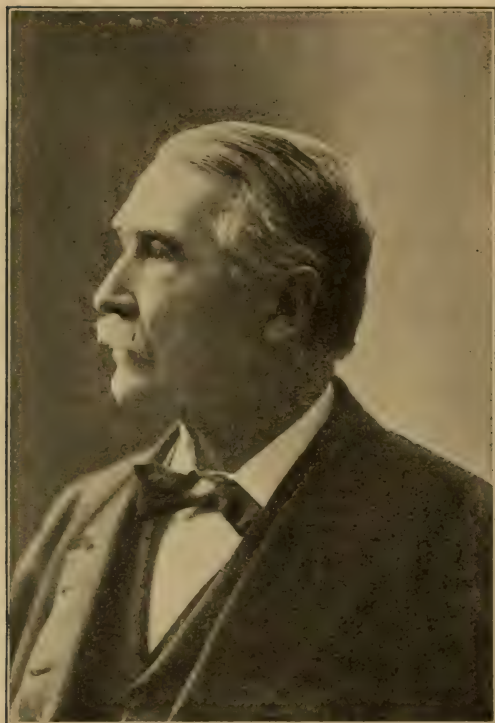
In 1866 the missionary work of the Church was divided. The General Conference created two boards: the Domestic, to take charge of all the domestic missions and cooperate with the Annual Conferences and the bishops in supplying destitute places, and the Foreign, to have charge of the foreign missions and the work among the Indians. The Domestic Board was located at Nashville, Tenn., and J. B. McFerrin was elected corresponding secretary. The Foreign Board was located at Baltimore, Md. Dr. Sehon for a short time, then Drs. Cunnyingham and Munsey, conducted its affairs; Dr. Cunnyingham doing only the work of corresponding secretary. The interests of the Foreign Board suffered from an unfortunate business transaction. The treasurer invested \$11,000 of the money confided to his care and the investment proved a failure.

During the civil war communication with the foreign field was cut off, the resources of the Church were reduced, and the currency of the South had no value outside certain limits. In a word, succor could not be sent to the missionaries in a foreign land—and little was there to send. Meanwhile the domestic mission work was chiefly centered in the army missions, which were prosecuted with zeal and fervor.

At the end of the war the Missionary Society found itself burdened with a debt of between seventy and eighty thousand dollars. There was money in the treasury sufficient for meeting all the liabilities, but it was Confederate money and bonds. A part of the debt was to the treasurer of the Missionary Society of the Methodist Episcopal Church at New York, who had cashed various drafts in payment of the missionaries in China during the war. How to pay this was a serious question, but the Church resolutely set itself to accomplish the task. In the midst of the work Dr. Sehon

resigned. Dr. Cunnyingham attended to the correspondence until Dr. W. E. Munsey was elected to fill the vacancy.

The General Conference in 1870 made such changes in the organization of the Missionary Society as provided for financial readjustment and for future encouragement and prosecu-



PHOTOGRAPH BY THIESS.

ROBERT A. YOUNG, D.D.

Four years Missionary Secretary.

tion of its work. It decreed that all the work of the Missionary Society, domestic and foreign, should henceforth be under the control of one Board of Missions, to be located at Nashville, Tenn. All the foreign missions, and all others not provided for by the Annual Conferences, were to be under the care of this Board and the guidance of one secretary. The work committed to the care of the secretary, McFerrin, was not

an easy undertaking. But he set about his task with rare tact and hopefulness. The foreign and domestic missions were to be sustained, and the remainder of the whole debt, between \$30,000 and \$40,000, was to be provided for. The finances of the Church were greatly reduced, the people well-

nigh exhausted, and increasing demands were being made upon them from every quarter. McFerrin says, speaking of this crisis, "But it was no time to yield to despair. We went to work, the Church rallied, and before the second year had expired the old debts were liquidated and the Church relieved from a burdensome debt that for years had weighted down and clogged the wheels of our great missionary movement."

The missions in China were revived and strengthened, the field on the border was enlarged, and the great missionary enterprise in Mexico was inaugurated. The payment of the old debt, considering all the circumstances, was indeed a triumph. The honor of the Church was upheld and its credit sustained. Dr. Carlton, book agent, and the treasurer of the Missionary Society of the Methodist Episcopal Church, was reimbursed.

The General Conference of 1870 and those of subsequent periods have made various changes in the organization of the Missionary Society. It is to-day a compact and successful organization.

In 1870 it was provided that Children's Missionary Societies be organized in all the Sunday schools, wherein, and monthly, collections be taken. In 1874 it was ordered that the bishop in charge of a mission, where there was no Annual Conference, should have authority to ordain to the office of deacon and elder on the recommendation of the superintendent and the resident missionary, or, if there were none such, at his own discretion.

The Constitution of the Missionary Society defines the relative powers of the Board of Missions and the Annual Conferences. Each Annual Conference has a board of missions which has absolute control of all the missions under its

care and of the money raised for their support. The Board of Missions at Nashville has charge of all the foreign missions, and of all others not provided for by the Annual Conferences. The general board consists of a president, a vice president, two secretaries, and twenty-five managers elected quadrennially by the General Conference; the president, vice president, and managers on the nomination of the Committee on Missions, the secretaries by ballot at the time of the election of other connectional officers, and the treasurer by the board. The bishops and the corresponding secretary of the Board of Church Extension are ex-officio members of the Board of Missions:

The general board has control of all the missions under its care, the appropriations of money for its current expenses and for the support of superannuated missionaries and the widows and orphans of missionaries not otherwise provided for by Annual Conferences; the selection and printing of books for the Indian, German, Mexican, and other foreign missions; building of houses of worship, hospitals, schools, and residences for missionaries; defrayal of necessary expenses of its work; aiding the establishment and support of schools for native converts and preachers: and cooperation with other Methodist bodies in their support. The determination of the fields to be occupied, the number of persons to be employed in each, and the estimate of the amount necessary for their support also devolve on the Board of Missions.

It is required that the secretaries be ministers of the Gospel. Among other routine duties they prepare an annual report and publish monthly statements of the conditions, needs, and prospects of the various missions. The treasurer is required to hold the funds of the Board in safe deposit, such deposit to be made by him as treasurer, subject to his drafts as such and to those of his successors in office.



SECRETARIES OF THE MISSIONARY SOCIETY.

J. H. PRITCHETT, D.D., 1898-

WALTER R. LAMBUTH, D.D., 1890-

In each Annual Conference there is a Board of Missions, auxiliary to the general board, which appoints its own officers, regulates its own affairs, and has absolute control of the missions it may, with the consent of the president of the Conference, establish within its bounds. The Conference board has full control of the funds raised for its support.

The general Board of Missions has a fixed policy relative to its foreign work: the encouragement of self-support; as soon as possible a mission is induced to depend on its own resources for support, emphasizing native agency; occupation of strategic centers; emphasis laid on training schools rather than colleges in the initial stages of the work; medical missions as a pioneer agency; occasional visitation of the fields by the secretaries in addition to episcopal supervision.

The Board publishes the *Review of Missions*, a monthly magazine, and *The World for Christ*, a monthly illustrated paper for the general reader.

For a number of years a steadily increasing debt harassed the Society. At the General Conference of 1898, held in Baltimore, the secretaries, Morrison and Lambuth, were enabled to report that the entire debt, amounting to \$140,000, had been provided for by the extraordinary liberality of the people. During the quadrennium, notwithstanding the financial stress in every direction, the receipts had been very encouraging. For the succeeding four years the receipts from all sources were \$1,232,238.19.

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